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THE WOODSTOCK LETTERS

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THE

WOODSTOCK LETTERS

VOL. XXXII. No. 1.

BROTHER MOBBERLEY'S DIARY.

[Joseph P. Mobberly was born, January 12, 1779, probably in Montgomery County, Maryland. In his account of the "Wizard's Clip," he mentions that when he was ten or twelve years of age, he lived within thirty miles of the place where those strange manifestations happened,—Middleway, or 'Cliptown,' Jefferson County, W. V. His name appears on the register of students, at Georgetown College, in 1798. He remained at the College long enough to complete a fair course of studies, according to the requirements of those days, for he speaks of being received into the Sodality of the Blessed Virgin Mary, in 1802, by Bishop Dubourg, who was then President of the institution; besides, his writings show that he was a fair master of English, and had a knowledge of Latin and French. He seems to have been intended for the Priesthood; but he entered the Society as a Coadjutor Brother.

Father Joseph Keller, writing to the Reverend J. M. Finotti, compiler of the "Wizard's Clip," the best account of which is borrowed from the Brother's manuscript, says: "Bro. Mobberley was much employed as a teacher in Georgetown College; he was a good writer, and was the author of several esteemed books. He took his last vows, as Coadjutor Temporal, January 2, 1821. He died in Georgetown, in the College, September 30, 1827. He had been at St. Inigo's, St. Mary's Co., Md., in charge of the farm. At Georgetown College, he taught English, Latin and Greek, and was employed as a book-keeper."

The *Diary* opens with his return to the College, from Baltimore, in 1805. He had been commissioned as agent for Carey's new edition of the Douay Bible, printed in that year and he has some interesting anecdotes of interviews and discussions with Protestants of the town, whose subscriptions he solicited.—"After remaining about six months at the

College in different occupations, I was in June of 1806, sent to St. Inigo's farm. I went down with the Rev. Father Francis Neale . . . . The only white person we found there was good Fr. Sylvester Boarman, an ex-Jesuit, a worthy man, and a very agreeable companion. He received us very kindly and gave us a cordial welcome."

He was not yet a Jesuit, as the novitiate of the restored Society in America was not opened until later in that same year, October 10, 1806. He had probably made arrangements with FatherMolyneux to be received, as soon as circumstances would permit, and he was admitted into the Society, just one year later, October 10, 1807.—The *Diary* tells his after life in his own words. His duties alternated between management of the farms, principally at St. Inigo's, and teaching the preparatory classes, mainly at Georgetown College. Interspersed with observations on the weather and current events, there are dissertations on farming, soil, timber, methods of cultivation, natural history, extraordinary phenomena, sheep, weevil, etc.—together with class exercises, exhibition pieces, controversial topics, moral reflections, verses. "A little Sermon to my Class." "An Exhortation to Discipline," a Latin letter to Father General Fortis, several diatribes against Lafayette, on the occasion of his visit to America, in 1824. He was evidently not swept away by the furore in favor of the Marquis; for he scores him savagely because he was a Free Mason, and had voted for the death of King Louis XVI., and came to exploit the United States for money.

The Diary is in the Archives of Georgetown College; it consists of seven volumes,—old-fashioned copy books, made by folding foolscap paper, and stitching the leaves together. —Some of the extracts from it will be interesting as records of the olden time.]

ST. INIGO'S HOUSE ROBBED.

Our War with Great Britain, "for Free Trade and Sailors' Rights," commenced in 1812. I was sent to New York, in 1813. The Catholic School of that City consisted of 490 boys and girls. I taught 150 boys, having no assistant. I taught six hours a day, hearing three lessons all round in the morning, and three in the afternoon,—also writing and figures. I was recalled at the end of twelve months by Father Grassi, and sent to the White Marsh, where I remained as Manager about three months; but finding that there was little or no good to be done there, I petitioned to be withdrawn. During my stay at the Marsh, General Ross marched to the Capital, burnt it down, and returned to his shipping in about five or six days. Soon after this he made his

attack on Baltimore, where he was killed, and his men retreated with some loss.

About this time, my petition to leave the Marsh being granted, I was again sent to St. Inigo's Farm. The British had been there, and had taken away some cattle and sheep. Prior to their landing, Fr. Francis Neale had sent 42 head of cattle, 62 head of sheep, and a very promising young stallion to the White Marsh for safe keeping. When I arrived at St. Inigo's, Commodore Berry (who was commonly called Barry) was then anchored off St. George's Island, with his *Dragon*, 74, two frigates and a number of tenders. He was accustomed to sail to the Tangier Islands every fortnight, and return to St. George's for the purpose of procuring wood, water and ship timbers. The Island was strictly guarded both day and night, as long as the ships were riding at anchor, and barges were rowed around it occasionally.

In October, 1814, Cap. Moses Tarlton had left Georgetown, D. C. in a small schooner with some articles for our house, among which was my trunk containing nearly all my clothes. On the 18th of October, seeing no enemy in sight, he sailed out of Smith's Creek, into which he had gone to hide himself, in order to ascend the St. Mary's. The British sloop of war, *Saracen*, Captain Alexander Dixie, had that morning sailed from the mouth of the Patuxent for the Tangier Islands, and spying the schooner, gave chase. The schooner lost sight of the Saracen by turning into the mouth of St. Mary's, and secreted herself in Dary Cove near St. Inigo's Church. Towards the close of the evening, I espied a barge turning Fort Point, and steering direct for the house. They had just then been at the house of one of our tenants and took several articles. The wife pleaded poverty, her daughter wept, and the officer being softened into pity, ordered his men to restore everything, promising that they might do what they pleased at the *Big House*. She begged him not to make such promises, observing that there was a church in the house, and that the inhabitants were good people, etc.

"Then, Madam, you are too poor, and they are too good; so, at this rate, we are to get nothing; but, Madam, we must live." He then ordered his men to row him to the *Big House*.

I entreated Father Rantzau to go with me and meet them at the landing. He refused, and continued saying his Office, observing that "he feared nothing from the British." I then went by myself with the view of con-

ciliating them as far as I could. Not knowing but what they might rob my person, I first secured my watch and all the money of the house under a decayed sill of the store-house. In about ten minutes from the time that I first saw them, they were grounded on the flats. I hailed them from the garden bank, and informed them that they could not run their barge ashore at that place, and directed them to row around to the landing. They seemed to pay no attention to what I said, and that circumstance, I thought, was a bad omen. Several jumped into the water; some waited to carry the officers ashore; while others ran through the water with drawn swords to the garden bank. The first that approached, and who seemed to be the most eager for plunder, they called 'Johnny.' I saluted him in a friendly manner; he returned the salute by imitating the snarling of a dog, and without uttering a single word. I then thought that the only shadow of hope left was to address the first officer. He was quickly landed on the bank from the shoulders of a robust seaman. Here I called up all my powers of address, and used all the politeness which I deemed proper on the occasion. He paid no attention to me, nor did he return my salute. Then viewing me with a stern countenance, he said:

"Sir, I have come with the avowed purpose to burn down this house."

I answered: "I am very sorry for that, Sir."

"Yes, Sir: the war has taken a turn. Your men have lately treated our men ill on the Canada line. They have commenced burning there and elsewhere; besides, I am informed, that the Priests here have been active in exciting the militia to fire on our men along shore."

I rejoined: "Sir, the War having taken a turn is a circumstance for which we are not and cannot be accountable; and as for the rest, I give you my word and honor, Sir, that you have been misinformed. We are religious men, and have nothing to do with the war. We have never raised a finger pro or con, and therefore cannot be responsible either for what is past, or for what may take place in future.

"Then," said he, "we will not burn the house; but, let us go."

At this, several men ran to the house before us. I saw they were intent on plunder, and therefore begged the Officer to protect the Rev. Gentleman's room, and not to allow of any disrespectful behavior towards him. He promised that he would take care of those points and

asked me to introduce him. I did so. Whilst he was speaking with Reverend Father Rantzau, I heard a great noise in the chapel, which was then the northeastern room on the first floor. I ran to the spot, and behold! the ciborium containing the Blessed Sacrament, the chalice, vestments, sacred linens and pictures were taken away. I ran back to the Officer and begged him to interfere. I observed to him, that what we held most sacred, the Blessed Sacrament of the altar, etc., had been taken away—entreated him to restore—promised he would—we ran to the barge, and as we were going,

"There Sir," said I, "they are now handing the chalice to a bargeman, do have it restored."—

Said he would, and because they knew that he saw it, they gave it up. I then entreated him to restore the ciborium.

"Why," said he, "what sort of a thing is it?"

I described it, for he had not seen it. The men declared they had it not, and I declared that they had taken it away. Seeing that I could not prevail, I ran to the house and exclaimed:

"O, Father Rantzau! they have taken the Blessed Sacrament: do, for God's sake, come and beg for it."

He did so, but in vain. The Officer told his men, that everything should be thrown on shore again, if they did not restore the ciborium. They still protested they had it not, and I protested they had taken it. Meanwhile, the Officer had some of the vestments and two beds restored. I still insisted on the ciborium's being restored, but to no purpose. The sailors united in saying they had seen no such thing, and told the Officer that my intention was to detain them longer, in order that our militia might come up and fire on them.

Night coming on, the Officer pretended to be alarmed, and ordered a sailor to take him to the barge. A subaltern officer, having no one to take him off, remained behind, stripping himself to wade. I observed to him:

"Do, Sir, consider what a crime it is to rob a church."

"Don't talk to me," said he, "about robbing Churches. I count this as nothing. I've seen many a church robbed in Spain."

The 1st Lieutenant being then in the barge, I again entreated him to restore. He turned a deaf ear, and, all being ready, ordered his men to row off. They took about ten minutes to complete their sacrilegious task. Good Father Rantzau told me, after they were gone,

that he was almost out of himself with fright, and that he never expected such an attack.

During this affair, a big negro,—one of their refugees, —about six feet high, passed my elbow on his way to the barge, with my boots in one hand, and my trunk of clothes, which had been landed about an hour, in the other. While the Lieutenant and myself were engaged in the chapel and at the barge, the above-mentioned subaltern took that opportunity to rob Father Rantzau of his watch, two silver candlesticks that screwed together in form of a box, the silver spoons and his best clothing. I made an estimate of our losses, though it was impossible to make a correct one, and found that the amount could not be less than $1800, supposing the articles to be new. At that time everything was bought at a great price. The cloth, making, etc. of the coat which I then wore, —common good cloth,—cost $50 in the city of New York. They took as follows, viz :

The sacred vessels, etc., which I have already mentioned, besides two silver pixes lined with gold, containing the Blessed Sacrament, and which were in the ciborium : those things which Father Rantzau lost ; four beds, and furniture, window and bed curtains, my trunk, an alarm clock, a chest of medicines, which had just been landed, eleven pair of new shoes, a quantity of codfish, dishes, plates, knives, forks, spoons, water piggins, and many other articles of inferior note.

The next day I observed to Father Rantzau, that what the Officer had said might be true, that the war had taken an unfavorable turn, and that if this was the case, I thought it would be prudent to move away the most valuable articles to some place of safety. He rejected the proposal, and said, that nothing that was under his control should be touched. I made up my mind on the subject, and thought myself bound to secure all that I could, and to prepare for the worst. I took two wagon loads of articles that were under my care, and deposited them in a ruinous hut in a forest about five miles distant, placing there a family of faithful servants to guard them. I moved thither the cattle, hogs and salted provisions. I soon repaired the hut, and finished another, which had been begun some years before. All things were now secure, and everything seemed to go on pretty well again.

A few days after this attack, Commodore Berry anchored off St. George's Island, went ashore on St. George's Hundred, and took away corn, cattle, etc., from the inhabitants. He then sent ashore for Joseph

Coad and James Tee, with orders for them to be carried to him on his 74, that he might pay them the ordinary just price of the property so taken. On their way to the 74, they complained of the late treatment they had met with in being deprived of the property. The Officer remarked that they had no reason to complain.

"For," said he, "we are the most honorable enemy you ever had to deal with—we have taken nothing from you yet that we have not paid for."

"Yes," answered Tee, "very honorable indeed! You robbed the Priests over the way a few days ago; that's very honorable, very honorable indeed!"

The Officer hearing this heavy charge, asked Coad, if there was any foundation for such a report. Coad answered in the affirmative, and related the history of the robbery, so far as he was acquainted with it.

When on board of the *Dragon*, 74, the Commodore addressed Tee, and asked him what he thought of the late visit he had paid him. Tee replied: "that he knew not what to think of it; that he supposed while he had his hand in the lion's mouth, he must take it out as easily as he could." The Commodore then asked Tee, if he thought that he had his hand in the lion's mouth? Tee answered,

"No, Sir, I do not; but I consider my whole carcass to be in the *Dragon's* belly."

Upon hearing this, the Commodore wheeled about upon his heel, and went down into his cabin.

Mr. Coad informed the Commodore of our late misfortune. The Commodore expressed his high displeasure, dispatched a letter to the Tangier Islands, ordering Captain Alexander Dixie to sail immediately to St. George's Island, and to restore every article. On the 30th of November, I went to the Quarters at the dawn of day. I saw a something like a small sail stretching over towards the house. I soon discovered it to be a white flag; my heart leaped for joy; I ran for the house, —nay, I rather flew. When I arrived, they were in the act of throwing the beds up on the garden bank. The same officer that robbed us met me and requested me to walk with him into the garden. He then began to express his extreme regret that he ever saw the house. The rising tear made him pause for a moment. Then, in broken accents he exclaimed,

"O, why did I ever come to this house! In doing so, I was truly unfortunate. I call God to witness that I am innocent of this crime. You know, Sir, how much I

endeavored at your request to command my men; but, they would not obey. O, how I extremely regret having come to this house! I, Sir, am to be broken for this affair. In a few days I expect to be sent to England."[1]

With respect to his innocence, I knew from various facts, that he was speaking in the true sincerity of a hypocritical heart; but, believing as I did that it was possible he might suffer severely for his misconduct, I sincerely pitied him, and was tempted to weep because I saw him weep.

We then walked into the house, where many articles had already been deposited from the barge. He presented the ciborium, at the sight of which I cannot describe my feelings—the office of a Priest was to be performed, but the Priest was not at home. I unhesitatingly received the sacred treasure, turned my back upon the Officer, fell upon my knees and adored the Author of Life, who, I supposed, was present there. After placing it in the Tabernacle, which had been restored on the day of the attack, I returned to the Officer, who observed that though an enemy from necessity, and not bound to generous acts, he was still desirous to prove to me the generosity of a British Officer. He then laid on the table $113, to pay damages, and told me that his name was William Hancock; his residence, Lower Clopton, England; that if I should ever want anything from England, to write to him, and that he should always be glad to serve me. I thanked him, and so we parted.

SOME CIRCUMSTANCES OF THE WAR.

In 1813, while I was at New York, the British landed at Point Lookout about 3000 men. They marched five miles up the country in detached bodies, and in their return, drove the cattle, sheep and hogs before them to Point Lookout. A few weeks prior to this they had captured several of our smaller vessels on the Chesapeake Bay, some of which they had converted into war schooners and *tenders*. By some accident, they lost one of those vessels, and as it drifted down the Bay, it grounded on the Flats near Point Lookout. It remained there a few days, when a British Captain sent a barge ashore to

[1] He was afterwards deprived of the command of 1st Lieutenant and put on board of a vessel of an inferior grade. I was informed,—I think by Mr. Coad,—that if Commodore Berry had been the principal Commander in the Bay he would have hanged the officer without ceremony. But Com. Berry had a Superior in the Chesapeake, and that circumstance saved the robber's neck.

burn it. It seems the neighbors were on the watch, and were resolved that they should not burn it with impunity. Mr. L. Wily Smith, and about ten or twelve others, hastened to the spot with squirrel guns, and sheltering themselves behind an old fence, fired on them; four were seen to fall; one halloed out that he was dead.

"Dang it, Pat," said another, "if you are, you need not make such a fuss about it, so as to let every one know it."

They were stung so severely on this occasion, that they rowed off, without effecting their purpose.

When Admiral Warren landed his 3000 men, some of the officers went to see Mr. Smith, and one of them charged him with having been the chief of those that had fired on their men.

Mr. Smith:—"For God's sake, Sir, who could have told you that?"

Officer:—"One of the refugees that we have with us."

Mr. Smith:—"A negro, Sir? a negro!"

Officer:—"Yes, Sir."

Mr. Smith:—"Well, for God's sake, Sir, never tell that again, for no Gentleman in these parts ever ventures to tell the reports of negroes." The Officer blushed and turned off the conversation.

It was reported on their landing, that they intended to find out all the Irishmen they could, to claim them as British subjects and take them into the service. It is said, they fixed on a Mr. Clarke as an Irishman. He protested that he was not. An Officer stepped up, and insisted that he was.

"Well, Sir," said Clarke, "if I thought that I had a drop of Irish blood in me, I would bleed myself to death in order to draw it out." This reply raised a great laugh, and they let him off.

In February, of 1815, we received the welcome news of peace. The British, however, on the morning of the same day, went ashore at the mouth of Smith's Creek and took four or five Blacks from George Loker, whom they ever after refused to restore. They also continued to take some wood and timbers from St. George's Island. I engaged four respectable men to walk over the Island with me, in order to estimate the damages done by the enemy. They were L. Wily Smith, Wm. Herbert, Wm. Evans and George Tarlton. They supposed the damages could not be less than $2000. I sent an estimate of them to Father Francis Neale, then at the College at Georgetown, that he might have it presented to the

British Government. This I did with the distant hope, that we should be indemnified, for I had always understood that the British Government uniformly disavowed all acts hostile to Churches and Church property. They had set the Island on fire twice: 1st, to burn down all the houses, in order to deprive our militia of shelter: 2nd, to find two deserters, who had hidden themselves in the high grass of the marshes. In this, however, they failed; for, one of them had already crossed the St. George's River, and the other lying closely concealed in the grass, suffered one of his fingers to be badly burnt, fearing to move even a finger lest he might be discovered. He lay there until they gave over the search, and at night crossed the St. George's in a canoe. Thus, the whole Island being burnt twice, all the houses, fences, down-wood, and dead standing trees were reduced to ashes. The young promising timber trees were also either killed or much injured. The enemy chose out all the best ship timbers that were on the Island, and carried them away. The estimate of damages which I sent to Father Neale was carried or sent by the British Minister to the Parliament of England: we have, however, heard nothing of it yet, though eight years have since elapsed, and perhaps eight hundred more may pass away before justice will be done; thus showing that every nation as such, is just and honorable as the time and circumstances may suit its interest.

SUPPLEMENT—ESTIMATE OF DAMAGES ON ST. GEORGE'S ISLAND.

February 8, 1827. Reverend Father Dzierozynski, Superior, wishing to obtain of the British Government indemnification for the depredations committed on St. George's Island during our last war, requested me to furnish a statement of the damages done—it follows. (There is the affidavit, signed by the four witnesses mentioned above; the damage is estimated at $2000).

February 24, 1827. Yesterday, the Reverend Mr. Kiley and Mr. Ironside were here for the purpose of making arrangements for addressing the British Minister in regard of the damages done on St. George's Island. It was deemed proper from an interview I had with them, to send to St. Inigo's farm for a letter which I left there, when I came away. I therefore wrote the following letter to the Reverend Joseph Carberry, at the request of Reverend Father Superior:—

Rev. Sir,

During our late war, a letter was sent with a flag of truce to St. Inigo's house by Capt. Alexander Dixie with instructions to the commanding Lieutenant to restore the property which had been taken by British banditti prior to that time; and to apologize for said act, with an express declaration that it had been unauthorized by him. When I left the farm, I left the said letter in the room in which I lodged, together with the papers of the farm, *in perpetuam rei memoriam.* I think it is directed thus: "To the Gentlemen residents on St. Inigo's Farm." That letter is now called for as a useful document. Our Fathers, it seems, wish to make trial of British honor, and to see if the Government of Great Britain is disposed to support by a just and generous act those principles of honor, rectitude and justice, which she has always held forth in theory. Be kind enough to attend to this with promptitude, as precision in point of time may do much in favor of our cause. Think of me in your Holy Sacrifices.

J. P. Mobberley.

G. T. College—Feb. 24, 1827.

A little before the British burnt the Capitol, the inhabitants of St. Mary's sent to President Madison, complaining of their exposed situation, and soliciting his aid and protection. It is said that he returned for answer: "It cannot be expected, that I can defend every man's turnip patch in St. Mary's County." Finding they could not depend on Government for assistance, some of them removed their Blacks to Washington County, to prevent their rising or eloping to the enemy. On their way to Washington County, they were reviled and abused by many, especially those in and around Washington City, and treated as cowards for not having defended their County. When the inhabitants of St. Mary's understood that the enemy was in Washington City, they observed that "the enemy was not in the turnip patch, but in the corn field!"

A NEW RESIDENCE PROJECTED IN ST. MARY'S COUNTY.

'Truth and Trust' was an extensive tract of land left to the Society by one Mr. Jenkins. It was eight miles from Leonardtown, one and a half from Indian Bridge Mill, and three from Clinton Factory. It was three and a half miles from shipping wharves on the Patuxent and

the head of St. Mary's River. Brother Mobberley was sent to examine this tract, and he made a detailed report of the condition of the dwelling house, the capabilities of the land for farming, grazing, etc. There were drawbacks, but the report was in general favorable. Oysters could be bought at the Patuxent for six cents a bushel. He concludes, by saying: "*Truth and Trust* being out of the neighborhood of Pilots and sailors, and not very near to tippling shops, is removed from the contagion of vice, which at St. Inigo's and other places, corrupts the morals of youth, and poisons the minds of the Blacks."

Some time in last March or April (1827), good Brother O'Hare was sent to establish the farm called *Truth and Trust*, in St. Mary's County. The College furnished household furniture, some farming utensils, etc. The White Marsh, St. Thomas' Manor, Newtown and St. Inigo's were to furnish cattle, provisions, hands, etc. The Superior (Fr. Dzierozynski) went down to see all things done in form. On his arrival, tho' nearly all things had been furnished, and prepared, he was dissuaded from the undertaking, and the intended establishment entirely failed.

He chronicles his experience in collecting debts due to the College. "I started from the College on the 9th of August, and returned from St. Mary's County, August 20, 1827. Went as far as Leonardtown. Spent in going and returning $1.10 In all my route in the lower Counties, of $3,444.97, I collected only $126,12½. Last August, 1826, I took the same route, and did not collect one cent."

He has a long description of St. Inigo's, and gives a draught of the home farm, in which he lays down the ditches, roads, Residence, out-buildings, wind-mill, quarters, etc., as far as the Church, which was then in a field N. E. of the house, and much nearer to it than the present Church.

Amongst his papers is a long dissertation of 104 pages, entitled "Slavery or Cham," in which he upholds the institution with arguments drawn from reason and authority; he is profuse in Scripture texts, and incidentally hammers the Methodists and Quakers, who were the active abolitionists of that time. And yet, as manager of the farm, he is outspoken against the results of the system. He gives his conclusions, concerning the practical workings of slavery and the losses entailed by slave labor, the result of twelve years experience as

manager at St. Inigo's—and the narration of his trip to the Eastern Shore for the redemption of negro captives, shows the troubles to which the possession of slaves sometimes reduced the master.

WHAT THE FARM EXPENDED FOR THE BLACKS.

I formerly made a calculation of what the farm expended on the support of the Blacks. The amount of that year was more than $1800. I repeated the calculation a few years after, and found that it exceeded $2000. I allowed a common, fair price for every article, viz: Bread, meat, clothing, house rent, garden, firewood, etc., descending to the smallest particulars. Having duly considered all things, I then thought, as I do now, that the farm would do much better without them than with them.

Exclude the Blacks and the corn system; take in five or six apprentice boys to the farming business: hire two or three strong men that understand farming: manage well, and be assured that as good or better wheat crops will be made on the farm, than can be made under the present system. The above plan would do well, but the following would do much better.

Apportion out the land in farms: build good durable houses: engage respectable tenants, and the annual income will be much greater than it can be under the present system. Having no Blacks, the expenses would be very few: making little or no corn, the land would soon become rich:—or, according to the last plan, having nothing more to do than to receive the rents from the tenements, all trouble, care and vexations would vanish.

As slaves are very discontented in their present state of servitude, and are becoming more corrupt and worthless every year, I do not think that planters can ever succeed well under the prevailing system. Some years ago, the Blacks were more easily kept in due subordination, and were more patient under the rod of correction, because then discipline flourished, but now it is going to decay. The present white generation seems to lose sight of the old observation: "the better a Negro is treated, the worse he becomes."

When I first went to the farm, the people had never been allowed more than a pound and a half of meat for each laborer per week. After some years, as I found we had an abundance, I raised it to two pound per week. One peck of meal a little heaped was always allowed each laborer per week, and a half peck for children. Old people, who were past labor, were allowed as much

per week as a laborer. One peck per week was always found to be a plenty, and some of them did not use it all. What they did not use was preserved for the raising of poultry. Each family was allowed to have a good garden, its extent being in proportion to the family. They raised cabbages, cotton, etc., but their chief crop was in sweet potatoes. Of these a family raised from thirty to fifty bushels. They were sold at $1–$1.25, and sometimes at $1.50 per bushel. Each family generally raised 100, 150, or 200 chickens, which they sold at 25 cts. each, seldom at a lower price. They were in the habit of selling some cabbages and a great many eggs. They also, in defiance of authority, gathered oysters on Sundays and Holidays, which they sold to ships, etc. The father of each family generally made from $80 to $100 per annum. This was clear gain to him, as he depended entirely on the manager for working clothes and provisions. Each laborer received from the farm for Summer, two shirts and one pair of trowsers; for Winter, one pair of double-soled shoes, one pair of stockings, one pair of pantaloons, and a roundabout coat, all made on the farm from the crops of wool and flax. The women received two shifts and one habit for Summer; and, for Winter, one pair of double-soled shoes, one pair of stockings, one petticoat, and one short gown. Hats and Sunday apparel, they provided with their own funds. When sick, they were served with medicine from the house, by the Manager, and furnished with sugar, tea, etc., if necessary. In extraordinary cases a Physician was called in, and all possible attention paid them in their illness.

NEGROES RELEASED FROM PRISON.

Some months after peace was declared, Father Grassi ordered me to repair to the College of Georgetown. I was employed in teaching the rudiments of the English tongue, in which capacity I remained eighteen months. Fr. Grassi having sailed for Europe, I was again sent to St. Inigo's, to superintend the farm. After a lapse of some months, Brother Heard arrived from the College with a letter from Fr. Anthony Kohlmann (Superior), requesting me to start immediately for Bohemia farm, via Georgetown College. Br. Heard was to act in my place, until my return. Rev. Father John Henry, who was stationed at Bohemia, found the Blacks so ungovernable and so corrupt in their morals, that he deemed it better to send them to some distant State, probably

supposing that a change of climate, place, etc., would produce a change in their morals. He, therefore, sold five of them to a neighbor, who, it seems, was in the habit of purchasing Blacks for planters in New Orleans. A little before this, a severe law had been enacted by the Legislature of Maryland against Kidnappers, who, it seems, had become pretty common on the Eastern Shore. These Blacks were sent off in the mail-stage down the Chesapeake Bay, to some place where they were to be put on board a vessel for Louisiana. The stage was arrested in the town called Centreville, by a Methodist, who was both a Preacher and a Magistrate, and the Blacks were immediately lodged in Centreville gaol. Father Henry was also to have been arrested as a Kidnapper, according to the interpretation of the late law. Though Father Henry had obtained permission from his Superior for what he had done, and was supposed to be out of the reach of the late law; yet his friends advised him to retire, in order to avoid the disagreeable necessity of attending court: he did so, and I met with him at the College on my way to Bohemia. Being informed of the history of this unhappy affair, I was ordered on to Baltimore by my Superior, in order to receive instructions from Fr. Enoch Fenwick then in Baltimore, how to proceed. Meanwhile, the Fathers knowing that the Methodistic fever for protecting Blacks under the influence of the late law was very high, and not being willing to give even a shadow of scandal to those pious souls, deemed it prudent to retain the Blacks, and to restore the money to the purchaser. While in Baltimore, I received from Fr. E. Fenwick the sum of $1800, which added to the Bohemia farm money, that I had received at the College, amounted nearly to $2000.

On my arrival at Bohemia, I was soon visited by the brother of the purchaser. He asked me anxiously, "How is this matter determined? Do you intend to retain the negroes? If so, how is my brother to be paid? Have you the money with you?" This last question was so bold, and so much out of order, that I felt alarmed. I began to consider the probable danger of my situation. I was in a strange settlement, acquainted with no one, and knew not what might happen. I gave him evasive answers to his last two questions, observing that his brother need be under no apprehension; that when the negroes should be delivered to me, I would direct his brother to whom he might apply for his money. He urged, and repeated his last question. I continued to

evade, and repeated my answer. After he left me, I felt uneasy; I made what preparations I could, to meet a nocturnal attack. In a few days I went to Centreville, but having left a very useful paper in Baltimore through mistake, and being obliged to wait, I continued on to St. Joseph's farm, where I was kindly received by the Rev. Jas. Moynihan. I returned next day, and took a night with Lawyer Carmichael. I then proceeded with Mr. Carmichael to Centreville, in order to release the prisoners. According to the time they had been in their *legal* prison, fees would have amounted to about $40: but the pious Methodist gaoler thought proper to charge me $114. I complained. He alleged that the negroes had had the dysentery, that he had had much trouble with them, and that it was a dangerous complaint, etc. I was resolved in my own mind not to pay it. I consulted Mr. Carmichael: he cried out, Shame! and that it was a gross imposition: but, on considering the matter further, he advised me to pay it; for, said he, court detention might cost you much more. I took his advice, freed the Blacks from prison, and conducted them to Bohemia.

While at Centreville, I was surrounded by Methodists. Their malice against Father Henry was very apparent. I declined giving any satisfactory answers to their enquiries, knowing full well that they were by no means disposed to give credit to anything that could be said in favor of Fr. Henry. The Magistrate that arrested the stage, was not only a Preacher, but also a store-keeper. He pretended to be a man of very extensive reading. He asked me, if St. Augustine was not a Calvinist. I answered, No. He insisted that he was. "Sir," said I, "that is impossible, because St. Augustine lived several centuries before Calvin was born."—He continued to urge that he was, and repeated his assertion several times.—I repeated my answer, and endeavored to show him that it was impossible, but without effect. I then turned my back upon him, and walked out of his store; blaming myself for having so long indulged in conversing with a Methodistic Ninnyhammer.

My next care was to settle with the purchaser: besides the stipulated sum which he had given for the Blacks, he demanded payment for his trouble and expenses in sending the negroes to Centreville; and lastly he thought he ought to receive a little for disappointment. I had heard of his pretensions before, and had taken Mr. Carmichael's opinion on the subject. I informed him

that I was not authorized to do anything more than to release the people from prison, and to return the money that he had paid for the people.

After this I sent some corn and wheat to Baltimore, to obtain money for the payment of debts. I think that I paid $300, in discharging the debts of the farm, and left about $150 of debt to be discharged. I assured our creditors they should be paid by a person who in a few days would succeed me. I then wrote to my Superior, informing him that the work was finished for which I had been sent, and entreating him to recall me from a settlement tainted with various heresies and stained with every crime. I had been deprived of Mass about seven weeks, and being surrounded by Quakers and Methodists I knew not what danger I might be in, according to the ancient proverb: "Evil communication corrupts good manners." I was doing what I could for the farm, when after a few days, I was released by a letter from Father Anthony Kohlmann. I returned to St. Inigo's, via Georgetown College, leaving with Superiors correct statements of all my transactions at Bohemia.

THE SWEET POTATO.

Doctor Tabbs of St. Mary's formerly observed to me, that sweet potatoes are so pernicious to health that he was strongly opposed to them, and was determined that not one should be raised on his farm. I find that the same opinion is put forth in Major Long's "Expedition to the Rocky Mountains," and I have taken notice that agues and fevers commenced on St. Inigo's farm, when the people began to eat their sweet potatoes. During the Novitiate, the white family amounted to 17 in number. At other times, it frequently amounted to five or six. Yet, but two cases of ague and fever ever appeared there in the white family, in the course of twelve years, and they arose from imprudent exposure. The sweet potato seldom or never appeared on our table; but the Irish potato was in common use the whole year, with the exception of two or three months. However, I do not think that Blacks will be easily brought over to the above opinion. They love money, and they love the sweet potato. If they sicken, Master must cure them; for their uniform doctrine is: "Master's property–Master's loss." In judging, their criterion is not reason, but sense. They do not act from principle.

FISH AT ST. INIGO'S

The water affords an abundance of good fish, viz: perch, aille-wives, shad, rock and sheep's head. I have also caught some of the following: Spanish mackerel, cat, herring, fool fish, flounder, skate, Dollar fish, and eel. The crocus—all the bones in this little creature may be eaten without inconvenience—which is transversely striped, is a very delicious fish, and sometimes very abundant. It was formerly very common, but during our late war, it almost entirely disappeared, and continued to be very scarce so late as the year 1820. The toad-fish is pretty common. This is the fisherman's enemy; for, as soon as this fish appears, the other fish leave the place. It is armed all over with prickles like the hedgehog. It is thrown on the shore from the seine, and hogs and cows prey upon it. When out of the water, it croaks like a frog, and, if irritated, swells to a great size. If a stone be thrown upon it, it bursts, and the noise resembles the report of a pistol.

In the proper seasons, the drum-fish and trout are very abundant. I think the drumming season commences when the locust tree blooms in the month of May. The trouting season begins in July, and ends sometime in September. It is not uncommon there, for a man to go out on the trouting grounds at sunset and carry home from sixty to a hundred fine trouts at late bed time. There is the greatest abundance of fine crabs and oysters. The Bay turtle and what is there called the man-a-nose, are not so numerous. The porpoise, or sea-hog, now and then ascends the St. Mary's River in schools. He imitates the foaming billows in his undulating movements. Now below, now riding on the surface of the deep, he frequently blows as the hog does when frightened, sometimes throws up water as from a spout, to the height of ten or fifteen feet. He pursues the schools of smaller fish, and will, at times, enter the narrowest coves, to overtake them. His mouth is very long and resembles that of a hog. The shark is also seen in those waters.

ARCHBISHOP NEALE.

Rt. Rev. Leonard Neale, Bishop of Gortyna—afterwards, immediate Successor to Archbishop Carroll in the See of Baltimore—was a sincere friend and an upright man. In his transactions with the foolish world, he was too candid to be agreeable. He never courted the applause of men, and never had much esteem

for those who did. In his manners, he was plain and simple, not elegant. He was polite without ceremony. He was a great enemy to insincerity, and was extremely rough towards those, who, he believed, intended to practise fraud. His candor rendered him unpopular. It was a principle with him to weigh matters well before he resolved. When, after mature deliberation, he had arranged his plans, no arguments could induce him to change them; hence, he was very tenacious of his own opinion. He was strictly pious, but not rigid. He always supported his authority with vigor, and preached and enforced regularity of life in very strong terms. He never spared those who were attached to him, when by reproaches he thought he could reform their manners. He was a strict moralist, and during his Presidency he preserved great order and discipline in the College.

The students were never allowed access to the garden. He had planted two small cherry-trees fronting the Southern door of the old College, each of which, after two or three years, produced about eight or ten cherries. He prized his cherries very highly, and was so careful of them, that he counted them every day. At length, three or four of the cherries disappeared. He suspected the students. He took measure of the rogue's foot according to the track left under the tree, and soon repaired to the study-room, where I was then presiding as Prefect. He first addressed me, complaining of the theft committed, and requested me to keep a very strict eye over the students in future. He observed, that it was not the value of the cherries of which he complained, but he complained because they were the first fruits which the trees had produced, and because he was desirous of proving if they were genuine, etc. He then addressed the students, dwelling emphatically on the 7th Commandment, and begged them to remember, that it was not the value of the fruit which had prompted him to address them, but the meanness of the spirit with which the fault had been committed—that it was not to be considered as a trifling College fault—it was more, it was a theft—it was a sin—that he never supposed a gentleman's son would be guilty of such meanness; and, finally, that if the like should occur again, he would take good care to compare the thief's measure with every foot in the house, in order to find the culprit. He then left the room abruptly, carrying with him as sour a countenance as he could assume.

I have related the above to several persons, some of

whom have condemned his conduct; but I always thought that he acted wisely. He performed the part of a good Paterfamilias, to which he was prompted by this very wise and moral lesson: "Principiis obsta; sero medicina paratur." The subsequent conduct of the students was a strong argument in his favor.

As an orator, I always admired him. I never heard a man that pleased me as he did. He wrote nothing, and prepared nothing, for it seems he was always prepared. He always preached on the Gospel of the day, except when a funeral occurred. He was profound in mystic theology. His sermons always differed from those of the preceding year. He generally spoke to the understanding. He was very satirical, and seemed to possess a great knowledge of the human heart. During his discourse, but especially in the sequel, his countenance seemed to be on fire, and he always seemed to be desirous of converting the whole world and of making every one as good as himself. In the chair of truth he was a child of nature. He possessed a great flow of words, and was master of a great fund of choice expressions. I never saw him embarrassed. I never knew him to be puzzled but once, and that was in enumerating the five senses, one of which he could not recall to mind. I once had a fair proof of his not preparing his sermons. He said Mass in Trinity Church, and his brother Francis was to preach; but his brother being engaged in saying his office, forgot to go down to the Church according to promise. I then supposed we should have a very short discourse; it lasted, however, about one hour and a half, and I thought he was as eloquent on that as on any former occasion.

He told me a very singular and miraculous occurrence which took place in one of his congregations in Charles County some years before he was consecrated Bishop. On a certain Sunday, he had a full congregation, and many Communicants. The Communion railings were crowded for several rounds. He took notice, however, that one particular place appeared vacant, and continued to be so every round. The time not permitting him to examine or enquire, why it was vacant in so great a crowd, and for so many rounds, he took no more notice of it, supposing it to be an accidental circumstance. When Divine Service was over, and he had retired to the Confessional, a woman went to him bathed in tears, and complained that at the first round she had presented herself with the other Communicants, to receive Holy

Communion, and that he had passed her every time, without giving her the Blessed Sacrament. He asked her at what particular part of the railing she was kneeling; and as her answer corresponded exactly to the vacant place which he had seen, he concluded it to be an intimation from Providence, and advised the woman to examine her conscience well, and to make a sincere confession.

PAMPHLET WAR—LETTER TO PARSON BRADY.

In the year 1818, or 1819, a dispute took place between Father Leonard Edelen of New Town, and Mr. Jno. Brady, a Protestant Minister then living at the Head of St. Mary's River. Fr. Edelen had received or taken some Protestant bibles from certain members of his congregation, and had threatened to burn them. This reached Mr. Brady's ears, who, blazing with zeal, published Father Edelen in public papers. This caused a Pamphlet War.[2] Mr. Brady, in one of his pamphlets, was pleased to assert, that "a certain lay-brother in St. Mary's had declared, that all those who were not Catholicks would go to hell." It seemed to be generally believed that I was the person. In order to free myself from the aspersion, and to establish peace so far as I could, I wrote to my Superior and obtained leave of him

[2] The "War" leaves nothing to be desired in the vigor with which it was waged. It began with a letter of enquiry, on the part of Mr. Brady, polite enough in language and manner, but insidious in purport. The reply of Father Edelen was prompt and emphatic; it meant that he could manage his own business; and would not tolerate meddlesome interference. The controversy took a wide range, and the participants, after half a dozen letters had passed between them, rapidly increasing in acrimony and personality, broke off the correspondence, and rushed into print. The pamphlet of Mr. Brady is a volume of 76 pages, printed by Davis & Force, Washington City, 1819; that of Father Edelen has 48 pages. With the exception of the preface, they are identical, as far as page 30. Here the correspondence ceases, and each writer unbosoms himself to the general public and the courteous reader. Mr. Brady says: "The answer which I have prepared to your last communication, shall be given publicly, when I publish the whole of the controversy. The indecency of your language, the many prevarications which you constantly employ, ... and the tyrannical sentence which you were pleased to adopt in respect of my expected answer to your last, have all induced me to have no further communication with you. The public shall soon judge of the merits of this controversy." Father Edelen says: "Through respect to the Reverend gentleman and his adherents, I will not style him a misrepresenter or a calumniator, but with all possible politeness, adhering to the strictest truth, I will attempt to prove him to be such."

Mr. Brady accuses his opponent of copying largely from his friend, Mr. Baxter, who had had a controversy with the Reverend Mr. Wilmer, of the Theological Seminary near Alexandria, and which was printed under the pseudonyms of "M. B." and "Quæro." The letters of Father Edelen were for the most part written by Father Anthony Kohlmann, a heavy weight in controversial theology. Mr. Brady produces affidavits from various parties to prove his assertions concerning the language used by Fr. Edelen and Br. Mobberly: one of the witnesses rejoices in the euphonious name of "Peter Mugg."

to write a friendly, conciliating letter to Mr. Brady. It follows verbatim:

Dear Sir,

I have read your pamphlet detailing the differences existing between you and the Rev. Leonard Edelen. In that piece, you have criminated a certain Lay Brother of St. Mary's County. I was informed that I was the person alluded to. I could not believe it, as I knew that such an expression never fell from my lips—no, not in the course of my whole life. But the public opinion, it seems, has fixed on me, and I must therefore bear the lash of public censure, public odium. Had you named the guilty person, you would have done much better: but, Sir, you have left it to the public to judge, and to judge rashly: this, to say the best of it, is not charity. However, I will not retort by criminating you. I leave the matter to God and your own conscience, and I presume that you were guilty of a mere momentary error when that sentence dropped from your pen. My Dear Sir, we all have our unguarded moments—an irrefragable argument that we are all fallible when taken individually. No doubt you were informed that such an expression was used: but, Sir, you ought never to take up vague rumors to support your cause—Why? because misconceptions, misrepresentations will occur in the circle of life. We are all prone to error—*omnis homo mendax.* All that I have ever said in public amounts to this. There is but one God—*Unus Dominus*,—and consequently, there can be but one Religion. Jesus Christ never made but one. *Una Fides, unum Baptisma.* This being so, every man is bound in conscience and under pain of the eternal loss of his soul to embrace that one Religion which Jesus Christ has established, wherever he finds it, and knows it to be the Religion of Jesus Christ; since, whoever refuses obedience to God is out of the way to salvation. Now, I hold and have ever held, that the Roman Catholic and Apostolic Church is that Church which Christ established, and which he has promised shall never err, never fail, and that he himself will abide with her forever. *Et portæ inferi non prævalebunt adversus eam . . . . Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem . . . . Et ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi.* I, moreover, hold, that no man, who knowingly and obstinately refuses to his last breath to adhere to the Church of Jesus Christ after discovering

it to be such, can ever obtain salvation. These, Sir, are the doctrines, which I have taught *in public and on the highways* (Mr. Brady advanced in his pamphlet that the Lay Brother had taught in public and on the highways that all who were not Catholics would go to hell.): and being a Christian, as you certainly are, I trust you will give me your hand, and sign your name to the said doctrines. Seeing then that I deny the charge set forth in your pamphlet, I request you, my dear Sir, to do me justice, and correct that error, as opportunity and convenience may serve. With sentiments of esteem, I remain

Your obt. Hum. Servt.,
J. P. Mobberly.

After the above letter, Mr. Brady instead of doing me justice, obtained a certificate from a Methodist, showing that such an expression had been used by me, and inserted it together with my name in his next pamphlet. But the author of the certificate was too low a character to be believed by the respectable class of Protestants, and I therefore let the matter pass in silence.

THE CHAPLAINCY OF THE MARYLAND PENITENTIARY.

By Father Edward D. Boone, S. J.

There is no record of the appointment of any Catholic Priest as Chaplain to the Maryland Penitentiary prior to the year 1848. Sick-calls of preceding years were responded to, probably, by the clergy of the Cathedral or of St. Vincent's Church. (the only churches then in the neighborhood of the prison.) From 1848 to 1855 the Rev. Thaddeus Anwander, a Redemptorist clergyman from St. James' Church, ministered to the convicts. Full liberty was given him, and access allowed him to every part of the Institution—with no interference in his ministry on the part of the Warden or others. There was no Chapel proper during these years, nor was Mass ever celebrated. The building in which the convicts were brought together for the purpose of instruction and reception of the Sacraments was a rude frame structure

that stood between what are now known as the Eastern and Western Dormitories. Within this building the work of the Priest was carried on for two years. When at last the structure was torn down to make way for the erection on the same spot of a brick addition to the prison (and this, too, has since disappeared), the third story of the building in which is now the stone-shop was set apart for the accommodation of both Catholics and Protestants in their religious exercises. Things went on smoothly, peaceably, a kindly spirit was manifested on all sides much to the gratification of the Most Rev. Archbishop (Eccleston), who expressed his delight at the good work that was being accomplished. It was only after his decease, when Bishop Charbonel, of Toledo, was invited to give Confirmation to those of the convicts who had been prepared for the Sacrament—in place of the Archbishop prevented by death (April 22, 1851) from fulfilling his promise—that a certain Dr. Wyatt, entering the prison, declaimed against the whole proceedings. He made it known that he considered himself the proper Chaplain of the Penitentiary, that such assumptions on the part of the Bishop and Priest were a trespass on his rights, and appealed to the old Maryland Colonial Laws to sustain his position. Much excitement followed; many articles appearing in the public prints, all intended to arouse popular prejudice against Catholics and their religion. A veritable tempest in a teapot, however, it all proved to be, as only one or two months after, on June 19, 1851, William H. Jenkins, a Catholic, was elected Warden of the prison, succeeding Isaac M. Denson, who had until then filled the position.

From 1855, when Father Anwander's ministry ended, to 1863, there would seem to have been no Catholic Priest connected with the Institution. From this latter date until 1871, or about nine years, the Rev. Mr. Curtis, an Episcopal Minister of Mt. Calvary Church (now Bishop Curtis, of the Cathedral), was in the habit of visiting the prison, conversing freely with the inmates, preaching to them, and so encouraging them to bear up under their unhappy lot. The general spirit was good, the Warden (Genl. John W. Horn) evincing a disposition to do all in his power towards the physical and moral betterment of those committed to his charge. It is recorded, much to his credit, that, on more than one occasion, he, though a Protestant and Mason of high degree, sent a carriage for the Priest, that some dying prisoner might receive the Last Sacraments of the Church.

It was towards the end of the year 1871 that the Rev. Mr. Curtis withdrew from the Penitentiary. From that time forth it was attended, when the services of a Priest were required, by some one or other of the clergy of St. John's or St. Vincent's Churches. Sick-calls were also quite frequently responded to from St. Ignatius' Church. So things continued until a request was made by Archbishop Gibbons that some one of the Jesuit Fathers should assume charge of the prison work. Father Edward J. Sourin, of St. Ignatius' Church, was thereupon appointed. Father Sourin entered upon his ministry with the celebration of Mass for the convicts (the first Mass ever celebrated in the prison) on the Feast of the Holy Name of Jesus, January 18, 1879.

On the first Sunday of March following there were present at the Holy Sacrifice one hundred and twenty Catholics out of the whole number (872) of convicts. Mass was offered regularly thereafter every Sunday at seven o'clock, A. M., until about the middle of June, when all religious services were suspended until the third week of September, and resumed and continued uninterruptedly during the year, the usual recess from June to September excepted. On Christmas day, 1879, Mass was said at the accustomed hour (seven o'clock, A. M.) a low Mass, with a choir of several ladies and gentlemen who tendered their services for the occasion. Dr. Percival presided at the organ. The aggregate of confessions during 1879 was about three hundred; Communions, one hundred and fifty, at most. Confessions were heard as circumstances permitted: 1. In the room mentioned above as set apart for religious exercises of the convicts, during the non-Catholic services; 2. In the cells, in the workshops, in the yards occasionally, and, when required, in the Hospital [1]. During the summer recess of 1879, the large room used for religious service was converted into a neat Chapel, an altar, built by Mr. Charles Dunn, erected in the northeast corner, and a contribution of seventy dollars made by the convicts, of their own good will, towards the purchase of vestments.

With the opening of the Chapel, arrangements were made for regular Sunday-preaching to the prisoners. Adjacent to the altar, but entirely separated from it by sanctuary railing, a commodious platform was erected and a lectern placed thereon for the convenience of the preacher. From this platform the Catholic Chaplain, or some one or other of the non-Catholic clergymen of the

[1] Notes left by Father Sourin.

city, held forth, alternately, to the assembled inmates on Sunday afternoons.

On the retirement, after some four or five years, of Father Sourin from work in connection with the Penitentiary (old age and physical infirmity rendering it necessary), Father James T. Gardiner was appointed Chaplain. During his tenure of office Catechism classes were inaugurated and taught by representatives of the St. Vincent de Paul's Society and several charitably disposed ladies of St. Ignatius' Church—the male convicts, by the former; the female, by the latter named. The forenoon, between the hours of ten and twelve o'clock, was devoted to this special work.

Father Gardiner was succeeded, after two years, by Father McGoldrick, and he, in turn, by Fathers Archambault, Richard, McHugh, and Busam—no one of these holding the position over a year.[2]

On the last day of July, 1890 (Feast of St. Ignatius, and Eve of St. Peter's Chains), Father E. D. Boone entered upon the office of Chaplain. The Baltimore City Jail and Maryland House of Correction came also under his charge—as they had been under the care of his immediate predecessors. Some changes took place in the order of things during his time of office. The Catechism classes so called, were abolished, and the services of lay teachers dispensed with. Irregular attendance on the part of those who in after years had been engaged, and utter incompetency on the part of some of them for the instruction of others, made it necessary that such a course should be adopted. Some, too, had incurred the displeasure of the Warden and other officials of the prison by conveying messages to and from the outside world. The entire duty of catechetical Instruction devolved, then, upon the Chaplain himself and a band of the Sisters of St. Joseph (Mission Helpers), who were introduced to take in charge the teaching of the female convicts.

The following schedule will give some idea of the Order of religious exercises followed thereafter in the three Institutions mentioned above:—

Mass in the Penitentiary (for the male convicts) on the first, second, third and fifth Sundays of the month—the hour varying with the months of the year. As a general

[2] This Paragraph is subject to correction. In the catalogues of the Province Father Sourin appears for the last time as *vis. car.* in 1889; in 1886 no one was appointed, but probably Father McGoldrick then attended the prison; in the catalogue for 1887 Father Gardiner has this charge; in 1888, Father McHugh; in 1889, Father Busam; in 1889, Father Archambault.—*Ed. W. L.*

rule no sermon exceeding five minutes is preached at the Mass, that no encroachment may be made upon the prisoners' appointed breakfast hour. The Gospel and Epistle are read, and the usual prayers after Mass recited. Every Sunday of the month (except the fourth), the convicts (male) are gathered in the Chapel, at three o'clock P. M., to hear a sermon from one or other of the clergymen of the city. There is no obligation on the part of the convicts to attend this service or any other religious exercise of the Institution, but as a general rule all do attend (Catholics and Protestants), to escape the ennui of confinement in their cells. The first Sunday of the month is allotted to the Catholic Chaplain.

Catechetical instruction is given, as before mentioned, every Sunday (except the fourth), at half past ten A. M., immediately following upon the Protestant Sunday School. The female convicts are gathered together in their own Chapel, at nine o'clock A. M., under the charge of the St. Joseph's Sisterhood, for the same purpose.

Mass is said for the women in the Penitentiary on Christmas day, after the Mass for the men, if Mass be celebrated at the Penitentiary at all on that day. The number of women prisoners has never been of such proportion as to warrant a duplication of the Mass on those days when it is offered for the men.

Confessions are heard at the Penitentiary every Saturday of the month (except the fourth), at ten o'clock A. M., and in the afternoon at three o'clock, if necessary. The names of those who may wish to go to Confession are taken on the Sunday previous to the Saturday on which they are called, during the time appointed for catechetical instruction. Those engaged in foundry-work are called, first of all, as they cannot well meet the confessor in the afternoon.

The opportunity for Confession and Communion is given the women at all times, especially at Christmas, Easter, and on the fifteenth of August (Feast of the Assumption of the Blessed Virgin Mary).

On the second Sunday of every month, catechetical instruction, or sermon, at the House of Correction. On the fourth Sunday, Mass, sermon, confessions, etc. Private work (visiting the sick in Hospital, or in their cells), is attended to immediately after Mass, or in the afternoon.

On the third Sunday of every month a sermon is preached by the Catholic Chaplain at the City Jail, at

three o'clock P. M. Confessions are heard and Holy Communion given at Christmas and Easter regularly, and at all other times when called.

During the year 1902 just ended, the average number attending Mass in the Penitentiary, on the Sundays mentioned, was one hundred and fifteen; the average number at Holy Communion, twenty; the average number attending catechetical instruction, one hundred and twenty-five; the number of Confessions heard, eleven hundred and eighty-seven—fifty-seven of which were general; the number of adult baptisms, sixteen; First Holy Communions, thirty-seven; one marriage rectified, and the Last Sacraments administered to eleven dying convicts.

The completion and occupancy of the New Penitentiary in the Fall of 1899 marked an epoch in the history of the State. The first prison building erected had been resolved upon by the General Assembly of Maryland, and Commissioners appointed to superintend its erection in 1804. Three acres of ground (at a cost of Five Hundred Pounds—$2500 per acre) were purchased by the Commissioners, and a building sixty feet square and three stories high, exclusive of basement, connected by a passage with a wing twenty feet wide and one hundred and sixty feet long, was erected on what is now East Madison Street. Nine cells, eight by sixteen feet each, were constructed along the corridor on the three floors. Separate provision was made for female convicts, and a place for holding religious worship prepared.

This, the first State Penitentiary, was finally completed November 18, 1811. On that day sixty-one convicts were transferred from the roads to the Penitentiary, and on January 24, 1812, the first person was received there pursuant to sentence.

From time to time, as the number of inmates increased, additions and improvements were made until it became apparent that the old buildings were wholly inadequate, unsafe and impossible to keep in such sanitary condition as the health and proper treatment of the convicts demanded.

As early as 1850 recommendations were made for appropriations for the erection of new buildings. But not until 1890 did the Legislature make the first appropriation towards this end. Immediately thereupon the necessary adjoining property was acquired, the ground broken and the new buildings, modern and up-to-date in every particular, begun and carried to completion. On

the 10th of December, 1899, the whole convict establishment was moved into them, to the great relief of the officials and prison inmates.

The Administration building is the central figure in the general design. This massive structure is eighty-four feet square and four stories high. On the Eager Street side stands the Warden's residence, reaching the level of the third floor of the Administration building.

The frontage of the new building measures eight hundred and sixteen feet three inches on Forrest Street, four hundred and forty-six feet seven inches on Eager Street, and two hundred and twelve feet on Concord Street. The general depths of the wings from front to rear is fifty-six feet. The style of architecture is Romanesque, the material used in construction, Port Deposit granite.

The sub-basement in the Administration building is fitted up for bathing purposes with the Gegenstrom system of shower-baths, affording facilities for bathing one hundred and twenty men at one time. In the same basement proper are located the receiving cells, the room for photographing and measuring prisoners according to the Bertillon system, and a series of cells where the convicts may see those who visit them.

On the first floor of the Administration building are the offices of the Warden and rooms for general business purposes; on the second floor, the Director's room and rooms for the guards.

The third floor is given up to the prisoners' Library (a choice selection of over three thousand volumes), and to the Sunday-School room.

On the fourth and last floor is the Chapel, having, with the gallery for visitors, a seating capacity of twelve hundred. It is worthy of note that the Board of Prison Directors supplied themselves the means for the erection of the altar and sanctuary railing (the altar a very pretty structure of carved quartered-oak, somewhat resembling, but more ornamental than that in our own Domestic Chapel), without any solicitation on the part of the Chaplain. Towards the decoration of the altar the prisoners (Catholic and Protestant) contributed, out of their own hard-earned, overwork savings, [3] one hundred and twelve dollars, in the purchase of statuary, candelabra and flowers—and this, too, altogether unsolicited.

[3] The convicts earned for themselves during the past year $20,768.20. This money is held subject to their order, and is used by them, under the Warden's supervision.

The altar was blessed and dedicated, sub invocatione *Boni Pastoris,* on the third Sunday of Advent, 1899, and Mass celebrated there on the same day.

ALTARE

BONI PASTORIS.

Benedicat Deus hoc altare sancto Suo

nomini dedicatum: et præstet

ut ab omnibus BONUM hunc

PASTOREM invocantibus auxilium

Ejus misericordiæ sentiatur.

Dom. III. Adv.,

M. DCCC. XCIX.

On the Christmas day following the neat little altar in the women's Chapel (surmounted by its statue of the Sacred Heart of Jesus), was also blessed and dedicated to the Sacred Heart of our Lord.

Loyola College,
Jan. 1, 1903.

RETREATS FOR MEN

AT OUR LADY OF XHOVÉMONT.

REPORT PRESENTED BY FATHER P. G. CRIQUELION, S. J. TO THE CONGRESS OF CATHOLIC SOCIAL WORKS, LIÈGE.

Xhovémont, the most recent of the five houses of retreat belonging to the Province of Belgium, was opened in May 1901 and was described in the November number of "The Letters" of that year, vol. xxx. page 300. The result of the first year's work in this house is given in the report of which we print an abridged translation. This work for men is so especially the work of the Society that an account of its progress cannot fail to interest our readers, while the success obtained may be an incentive to the opening of similar houses of retreat in our American Provinces and Missions.—Editor W. L.

Promoters of enterprises are at times blamed for praising their projects beyond measure; for claiming that they are a world-wide panacea, capable of curing all evil, and of procuring every benefit. Perchance I should incur this reproach, if retreats for men were an unheard of novelty. But long before the erection of the house of Our Lady of Xhovémont on the heights of St. Walburg, those, who called the plan of inviting employers and workingmen to go through the Exercises of St. Ignatius, a rash and utopian fancy, had to yield, not to the authority of the Holy See alone, but to the entire Episcopate, and to the strongest of opponents, that of stern fact. St. Vincent de Paul, the unrivalled model, and official protector of social works, in his last hours, called to mind with supreme consolation that 20,000 persons had made retreats at the mother house of the Lazarists. The work of retreats was, too, the instrument God used to preserve the faith of the Bretons during the French Revolution, and to-day it is, under Providence, to this same work of retreats, that Brittany and La Vendée owe their unswerving faithfulness to Christ.

No one is ignorant of the magnificent encouragement given to retreats made in solitude by the Sovereign

Pontiff and by the Bishops of our holy Church. Let me relate an incident, not well known, which gives a proof of the esteem in which they are held by the Sovereign Pontiff. A few years ago the Holy Father gave an audience to a noble family; among the members was a youth of seventeen, whose features told of a disorderly life. The Sovereign Pontiff, touched at the sight of this victim of his passions, drew the young man toward him and gently counselled a retreat in solitude as the only way of regaining health and virtue. Some days later the Vicar of Christ renewed the counsel in six elegant distichs, emphasizing the efficacy of the remedy in heart-searching words.

Our Bishops, also, have given prominence to the idea of the important work of retreats. His Eminence the Cardinal of Mechlin has said,—

"A retreat is the surest means of strengthening souls in the practice of well doing."

Mgr. Doutreloux calls the retreat "An institution responding to the most ardent of desires: the *desiderio desideravi* of the Pastor of souls."

Mgr. Rutten of Liège, "A solitude whence men come truly reformed."

The Bishop of Bruges, "A work which is first among social works."

The Bishop of Rodez goes further still; he pronounces them a "fundamental work, alone of its kind;" while the Archbishop of Cambrai calls them, "The cure for the evils of the day."

In spite of such testimonies, there were some who thought, that an attempt to establish the work here at Liège would meet with certain failure. Thus, on the feast of St. Joseph, 1900, when the work on the vast edifice, destined for the exercitants of Liège was begun, the objections of the timid, the sceptical, and the weak of heart were outspoken. It seemed indeed at one time that they would prove right; for one day work on the building had to cease for lack of funds; generous benefactors, however, prompted by love for souls providentially came to our aid and the house was finished.

My task in the following report will be to show that the predictions of the venerated predecessor of His Lordship of Liège have been fulfilled. From the opening in May 1901 until to-day, 1800 exercitants—all men—have come to our Lady of Xhovémont. This number was made up from fifty-one retreats. Three of these were followed by the élite of the better classes; four by teachers and

professors; one by an assembly of commercial travellers, —employers, and employees, — another by conscripts prior to their departure for the barracks; the remaining forty-two were made up of workingmen from the industrial and agricultural classes, who were assuredly not the least welcome guests to our house. This total of fifty-one retreats, composed of 1800 exercitants, is an eloquent reply to the objection put forward in the beginning, "They wont get the men of Liège to come." We have had them, not only in numbers far surpassing our expectations, but from districts deemed most unfavorable.

Xhovémont has memories so attracting for former exercitants that they cannot forget them. These recollections comfort them in temptation, and amidst the trials of their laborious life. Several, with all the enthusiasm of regenerated hearts, and in the language of captives just freed from their chains, have told their comrades of their newly found happiness. "I shall come again," are the words of each one as he departs from this holy solitude.

"The house speaks an irresistible "come here again," as a former exercitant would have it. A Liègeois was asked,—

"Are you satisfied with your retreat?"

"No," replied the man, with emphasis, "I am not, because the stay was too short."

What tears flow at our leave-taking, always a time of touching scenes; or during the closing exercises when the exercitants united before the Blessed Sacrament for the last time confide their resolutions to the Sacred Heart, and promise to work in their families and in the workshop and factory for the reign of Christ! One day I found an exercitant, a young man, in tears.

"I weep," he said, "because I am thinking that this evening I must go away."

"I would not give my retreat for a thousand francs," exclaimed a former exercitant, one of a group who surrounded the pastor of their native village; "Nor we," chorussed his companions; and their conversation was continued in the same strain.

"I am always thinking of you," said one who was recently converted, "I shall never forget the consoling hours I passed at Xhovémont; each evening when I return from work I turn toward that blessed house of

retreat where I found pardon for my sins, and, it is with joy I say it, it was there I saw torn off of a sudden the veil that so long had covered my eyes. O, Father! what a blessing to find myself completely changed, I who by my discourses had tried to bring about the ruin of others."

It is worthy of remark, that this old-time unbeliever has now no fear of declaring himself reformed; for, during the elections, his former companions, now his adversaries, having noisily left the electoral meeting when he rose to speak, as a disownment of one whom they regarded as a deserter, our exercitant was not in the least discouraged but began with enthusiasm his antisocial harangue.

The pastor of an industrial parish writes: "When I came to visit the exercitants I was dumbfounded, seeing them so happy. Some fell on my neck and thanked me, at the same time declaring they were ready to become apostles of the parish. Their resolution has been kept, they now give good example, thus preaching better than myself, and making recruits for the coming retreat. Here is what a day-laborer had to say at the closing of the Exercises:—

"I have had some happy days in my life; the day of my first Communion, the day of my marriage, but that of my Communion of the retreat seems happiest of all."

There is no doubt that the work of a retreat entails some trouble, especially the beginning, for all are not of the sentiment of the good laborer who greeted us with "Here's the day I have been looking for the years past without ever being able to find it." Many, when on their way here, scarcely knew what a retreat meant, and were almost sorry they had promised to come, and others came anxious and sometimes distrustful in their expectations.

The change from the noise of the world to the calm of solitude causes at the outset some surprise. Besides, the order of time is likely to astonish men who had no other rule for the most part in the employment of their time than their own caprice, or the requirements of their work. Meditation, reading, examen of conscience, beads, visits to the Blessed Sacrament, conferences, succeed one another with scarcely an interruption; and yet the order of time is faithfully followed. Silence is recommended, and these men, accustomed to speak whenever they please, are silent outside the time for recreation. Punctuality is counselled, and at the first stroke of the

bell each one is on his way to chapel, refectory, garden, or recreation hall.

"If I had known what was awaiting me here," said an exercitant, "perhaps I would not have had the courage to come. How I would have wronged myself! henceforth I am determined to give myself this satisfaction every year, and I shall try to obtain it for others."

It happens usually that an exercitant is somewhat out of place the first morning, but he gets seriously into the business of the retreat before nightfall. He does not perceive the second day slipping by, while the third day he would wish to put back the hands of the clock. Our Liègeois translate this as follows, in their old-fashioned Walloon: "Li primi jou, on est pô esbarré, li deuzaime, on s'y plait, li treuzaime on n'vorreut pu n'aller."

But one must come down from this Thabor, or "paradise," as an excellent foreman of works would name it. There are touching scenes at the hour of leave-taking; what warm grasping of hands, what expressions of gratitude! The return home after three days' absence is likewise a time of affecting incidents. At St. Gilles an honest father of a family had forgotten for twenty years the road to church. A comrade succeeded in bringing him to Xhovémont. When our friend returned home, his neighbors assembled to greet him, as if he had come from Lourdes or Jerusalem. Our exercitant then and there told them all that he intended to change his life. Of his own accord and not without tears he asked pardon for the bad example he had given in abandoning his religious duties. The weeping was contagious; wife and children, his neighbors, men, and women, moved by the touching words, had their eyes filled with tears. But this was not all; a good woman who was present, after wiping her eyes with the corner of her apron, ran off to find the priest of her parish to ask him if her husband could have the opportunity of visiting Xhovémont where such wonders were effected.

Before the success of the work had been proved by such facts as those just recounted, it might have been said with some appearance of truth, that "The retreat would convert no one, for the reason that no unbeliever would try the experiment, and good people would content themselves with the sermons heard in their parish churches, for they would have no need of this extraordinary cure." The history of the past year solves all such objections, and let us say it right here, these good people who object, have need themselves of the

solitude of the retreat to keep up their fervor. Our Divine Lord knew this, for it was in the solitude and in the retirement of the Cenacle that He gave the apostolic formation to his disciples. Are not they good Christians, these priests, these religious, these men of the world — bankers, lawyers, magistrates, senators and commercial leaders, who come each year to the Solitudes of Xhovémont to procure for themselves light, strength and fervor in well doing? "Only good Christians make retreats!" Are you sure of this? We think the contrary. How often has the Good Shepherd seen the lost sheep come back since we opened this house of solitude! In fact, we have had experience of two kinds of conversions. One, which is striking because preceded by manifest neglect of religious duties; the other secret, the result of a serious confession and of a fervent holy Communion. Both kinds have taken place in this blessed house of God. Two of the conversions already mentioned are proofs of this; I shall relate others.

One Saturday evening an old man from Limburg, who for thirty years had not put his foot inside a church, came here. The first day he professed himself an atheist; the day following he was touched by God's grace; that evening he confessed with tears, and next morning the Father of the prodigal reposed in the bosom of this aged sinner.

"There is some one going to be astonished," cried one of these repentant prodigals, "and that is my pastor, who never saw me within the walls of his church." Another time, a pastor came to announce the coming of 'a big fish.' But like the others, this big fish was soon caught in the meshes of the Saviour's net. Then came a letter from the pastor, who joyfully wrote: "The big fish came to see me the evening he came back; his face was radiant with happiness, and as a pledge of his sincere conversion brought his certificate of membership in a free-thinkers' lodge and all the insignia he used to wear as an enemy of God."

"There are no conversions at Xhovémont!" Our exercitants are not of this opinion; listen to the statements of one of them: "If a man who has lost the faith goes to Xhovémont, it is impossible, unless he be a fool, that his faith should not come back." A pastor writes: "There are some of my parishioners whom I fail to recognize since the retreat."

"X——— was no longer at Mass," writes another, "now, he assists at the Holy Sacrifice, even on week-

days." There is a coal-miner who is so attached to his monthly Communion that he never fails to be at the altar-rail; even when his work keeps him away on Sunday he comes the following morning. In one place the bad newspaper has been given up, in another a Christian, formerly tepid, now gives an example of weekly Communion to an indifferent parish. Another is the case of a man who sends us his bad books, asking pardon "for having wallowed so long in such mire."

The exercitants on their departure often leave upon the table the testimony in writing of the transformation effected by the spiritual Exercises. I shall cite some of these verbally: "Beloved Father, my heart is overwhelmed with joy, thanks from myself, from my family, from my parish."

"I thank you with all my heart for your edifying hospitality." "How I thank you for your gracious hospitality and above all for my sincere conversion." "It was here that my return to God was brought about. I go away filled with God's graces and virtues." (sic)

Another writes: "I, the undersigned, called myself a good Christian at the time when I left the depot on my way to make a retreat with the Fathers at Xhovémont; but at the end of two days I had heard so many truths that I was able to realize my horrible mistake in thinking that I had been saving my soul. I thank these benefactors who enabled me to make this retreat, I thank them from the depths of my soul. Praised be Jesus Christ!

Besides these testimonies, let us recall the marriages regulated, the reception of holy Communion long delayed at length effected—why, only last September a man, eighty-nine years old, made his first Communion in our chapel—the confirmations of those who sadly needed the sacrament, the sacrileges repaired, and many more mysteries of Divine Mercy, all worked without display, and often accompanied by silent tears, consoling proof of loyal repentance.

But one of the principal aims of our work is the apostolate of the working-man through his fellow-workers. To make Jesus Christ reign in souls, in the family, in the workshop; to form a company of Knights who will fight against socialism,—this is the ambition which animates both directors and exercitants. In forming this Knighthood we have to use discretion in our choice of exercitants. The workman who will profit most from the retreat, will always be that man who has gained the esteem of his employers, and the love of his comrades,

by his technical knowledge and by the dignity of his character and life. What he will say will be well said, that which he does will be well done. Each workshop, each factory has its orator; to gain him is to gain his audience. To prove this, we cannot do better than to have recourse again to the incidents inscribed in the journal of the house.

"One day at the close of a retreat, the venerable pastor of a large parish came to see some of his parishioners.

"Is N.——— here?"

"Look at him," I whispered pointing to a man with happiness beaming from his eyes.

"But he is a propagator of the bad cause," broke in the pastor.

"All the better, with God's help you will make an apostle of him."

And so it came about. On the return of the exercitants to their parish this very man, at the head of a group of others, went to the house of the assistant pastor, thanked him for the benefit derived from the retreat, and asked that a league of perseverance might be formed, the primary rule being that of monthly Communion. Since then, I have been told frequently, that the said N.——— is the most devout of that group of exercitants.

At the close of a retreat followed by fifty men from one of the rural parishes, a league of perseverance was formed, and called the exercitants' Club. (Cercle des Retraitants.) All promised to approach the holy Table in a body, at certain periods; and to form an escort for the Blessed Sacrament at the two parochial processions. This society, at the present moment, is respected, even by those who do not believe. Thanks to the generosity of the pastor, and to some benefactors, a club-house has been erected, where Sunday afternoons are passed and where the members unite monthly in order to form plans in the interest of religion and to receive the applications of those anxious to make a retreat. Thus this association has become the centre of an apostolate for the parish.

One of the principal resolutions of the exercises, along with that of the purpose of coming again, is the proposal to bring others to partake of the happiness to be tasted in holy solitude. This resolution is put in practice without a shadow of human respect. A pastor of a parish, on the banks of the Ourthe, writes as follows: "On their return the exercitants had to listen to many joking questions. One of them was promptly answered

by, 'I am going back as soon as I can, you come along too!' Their efforts have not been without success. On the evening of his return one exercitant had two ready to start for Xhovémont, and a third on the point of surrendering."

I have said that the former exercitants are the ablest helpers in the social works of the parish; here is a proof of my statement. A director writes to me: "Our club has never been so prosperous as this year. Your work is a necessary auxiliary for ours." One of our former exercitants has become an apostle; he has brought us a companion who was formerly a confirmed socialist.

Listen once more to some few lines from the pastor of an industrial parish who calls himself a convert to the idea of retreats: "How happy I am at the result of your excellent retreat for workingmen! How grateful I feel! My parishioners have come back delighted with their stay at Xhovémont,—and what is better, evidently reformed. I believed such a result impossible; I now see my error, and I promise you that in future you will find in me a devoted helper, who will spare no effort to send you a goodly number of workingmen, and this as often as possible. A pastor can do nothing more helpful for the men of his parish than to procure them such a benefit. Those who came back from the retreat are not merely Christians, they are apostles. I shall certainly exert myself to keep up by means of monthly recollections the sentiments that you have made spring forth so marvellously, and from such souls."

At Seraing a group of fifty-one volunteers has been formed, who propose to carry the good example of monthly Communion into the neighboring parishes by receiving in a body, holy Communion in these churches. The superior of the Almoners of Labor writes as follows of these men: "When leaving Xhovémont in company with the exercitants, I must confess I was not without misgivings as to the fate of their generous resolutions. I had doubts of their fidelity. It was necessary that I should see them on the day of their monthly recollection, or better still, on the first Sunday of the month at general Communion. Few were missing of these fifty-one exercitants, and these were able to account for their absence. I named three churches in which they should alternately receive holy Communion, for the other three parishes of Seraing appeared to my mind to be too far away, yet in spite of the distance and of the early hour of Mass, they wished last Sunday to receive holy

Communion in one of these, that of Chatquen, and thus carried the good example to that new parish. How loving the good God must show himself in these heart to heart meetings, so rare for working people! It is certain he reserves many favors for them which are the secret of their perseverance. Jesus will never forget those who bring about these communings; this, Reverend Father will be your reward."

Such are the events, great and small of the past year. They reply to a threefold question:—

(1) Is a retreat an efficacious means of preserving grace and of obtaining conversions?

(2) Is it a weapon for the apostle and a work of high social merit?

(3) What is the practical manner of making this work a lasting institution and of assuring its prosperity?

But to gain an exact and complete idea of our work there is only one means,--to assist at a retreat. You say you have not time. Tell me, are you more occupied than O'Connell was? That great man made his retreat every year. One day when he had retired to a house of retreat, an eminent personage found out where the great agitator was, surprised him in his solitude and reproached him for want of vigilance in the cause of Ireland.

"O'Connell" he said, "if you are not at the house to-day it will cost you twenty years of combat!"

"Be assured, my Lord, Ireland will not lose by my absence. I remain in solitude to become more powerful for my native land." How many of us are willing to say "I shall go into solitude for three days to become more helpful to my family, to my country?" You lament your weakness, you complain of your occupations, of the world, of its sinister judgments, of its ruinous demands. Temptation finds you weak, and trials come when you have no energy to meet them. Come then to the school of Jesus Christ, come to the school of the "Divine Captain," as Bossuet calls him, and there arm yourself for victory. Impiety would exile God from social life, you force yourself to make him enter there. Begin, gentlemen, by giving God the first place in your own hearts.

In conclusion let me submit some proposals. Considering that the work of retreats is a truly providential work let the congress adopt the following resolutions:—

(1) That men of the leading classes—Christian employers, as well as industrial workers and agriculturists—come each year and pass three days in the exercises of a retreat.

(2) That there be an understanding between the clergy and these men to further with zeal the work of retreats, to work vigorously for their prosperity, and for the perseverance of former exercitants.

(3) That the exercitants of these different classes hold a meeting periodically to help and to renew the good dispositions acquired during their retreats.

(4) That retreats be made a means of organizing and restoring solidly Christian social works, such as Catholic clubs, sodalities and mutual aid societies.

(5) That care be taken to induce those who direct economic works, trade societies, etc., to make retreats, that thus their undertakings may be deeply animated with the spirit of religion, justice, and Christian charity.

(6) The last resolution is addressed to our dear benefactors, and to all zealous Catholics of this great diocese. I presume to propose to them that they place the work of retreats at the head of their list of yearly charities.

May the Lord, without whom we are helpless, vouchsafe to bless these resolutions, and aid us to realize them!

These resolutions were submitted to the Congress of Catholic Social works and carried by acclamation.

THE PLACE OF MARTYRDOM OF FATHERS GOMEZ DE AMARAL AND GEORGE FERNANDEZ.

Our Menologies mention in the latter days of September these two Fathers, who were put to death by the natives of the isle of Java in the East Indies. Father Patrignani says that they were martyred "nell Porto di Zea" (Menologio 30 Sett. p. 200), Father Guilhermy gives "la place de Zaim" as the place of their death (Méneloge, Assistance de Portugal, t. ii. p. 287); finally Tanner, from whom the others appear to have taken this detail, writes, "in Java insula in portu Zaensi" (Soc. Jesu usque ad sanguinis . . profusionem militans. p. 232).

Though I have looked diligently through all the maps at my disposal I have been unable to find the location of the place indicated above.

A Portuguese map of 1568 gives the name Azain (or Azam?), a place which might be supposed to be the Zaën of Tanner. But Azain is situated in the isle of Soembaua (about 118° 48′ east of Greenwich and 8° 28′

north latitude), too far from Java, to appear even to the navigators of the sixteenth century to make part of Java Major (the island at present of this name). As to Java Minor, the old geographers put it nearly every where, so that its location gives us no help.

The following document, for which we are indebted to the researches of Father J. B. Van Meurs, though it does not entirely settle the question gives a valuable suggestion for its solution. It contains the first news of the slaughter of the Fathers and is found in a letter of the Provincial, Father Ruy Vicente, written from Cochin under the date January 14, 1581 and is addressed to the Very Rev. Father General. It reads thus:—"I have sad news from the Fathers who were going to the Moluccas. They were on a galiot en route to a missionary station where they hoped to be able to give some help to our missionaries; but in a port of the isle of Java (en un puerto della Java) they were betrayed and fell into an ambuscade laid for them by the natives who had assembled in a great number of canoes. It was impossible to escape, and thus these savages massacred the Portuguese who were surprised and along with them Fathers Fernandez and Gomez d'Amaral. Father Bernardin who was absent at the time escaped. He had gone to visit the Portuguese who were with their ships at Panaruca, another port of the Island. He returned to Malacca and pursued in a junk his voyage to the Moluccas."

It follows from this letter that the place of martyrdom was not far from Panaruca (at present called Panaroekan) a town situated on the northeast coast of Java 113° east of Greenwich and 70° 42′ north latitude. It is then in this country that we must look for Zaem. But is this the true name? I doubt much. Neither the Annual Letters of 1581, nor Alegambe ("Mortes Illustres" p. 78) make mention of it. Tanner in 1675 is the first, as far as I know, to record it.

I venture to offer a conjecture which is perhaps bold, but which seems to me to explain quite well the origin of the "port de Zaem." A copyist reading in a Latin relation the words "in portu Javensi," and not knowing of the Island of Java, has written erroneously "in portu Zaensi." Without the aid of new documents it will be impossible to determine more exactly the place of the martyrdom. If, however, any of your readers is fortunate enough to find another solution of this problem which is more plausible, and especially should he succeed in pointing out the exact place of the martyrdom, he will have our best thanks.

L. VAN MIERT, S. J.

A SO-CALLED PRAYER OF ST. IGNATIUS.

On an ornamental card that represents itself as having been lithographed at Tours by Clarey and Gibert there is printed the following prayer which will be familiar to many. "Dearest Lord, teach me to be generous, teach me to serve Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to seek reward save that of feeling that I do Thy will."

On the back of the card the following latin prayer is written in what I have heard called the Oxford handwriting, made fashionable in certain clerical circles in England by the memory of Newman's minute, careful, austere calligraphy.

ORATIO STI. IGNATII.

O Jesu, Verbum Dei Incarnatum, doce me generosum esse Tibique pro dignitate servire. Fac me per gratiam tuam liberalem esse in tribuendo, ut expensas non computem ; fortem in pugnando, ut vulnera non timeam ; strenuum in laborando, ut requiem non desiderem; constantem in abregando memetipsum, ut nullam aliam quæram mercedem præter illam ut sciam me facere voluntatem tuam, Deus. Amen.

The English prayer is evidently a condensed translation of this Latin original. Where is the Latin version given, and why is it assigned to St. Ignatius? The English repeats the word *seek*, and *toil* and *labour* also savour of tautology. That part might be amended thus: "to toil and not to wish for rest, to deny myself and not to seek reward, etc."

But if this be an authentic prayer of considerable antiquity, ought it not to be translated more faithfully? "O Jesus, Incarnate Word of God, teach me to be generous and to serve Thee as Thou art worthy of being served. Make me by Thy grace to be liberal in giving, so as not to count the cost; strong in fighting, so as not to fear the wounds; earnest in labouring, so as not to desire rest; constant in self-denial, so as not to seek for any other reward except that of knowing that I am doing Thy will, O God. Amen."

MATTHEW RUSSELL, S. J.

THE SCHOLASTICATE OF POSILIPO, NAPLES.

A Letter from Father Patrick F. Tighe, S. J.

SAN LUIGI, POSILIPO,
NAPOLI, May 1, 1903.

REV. AND DEAR FATHER,
P. C.

Posilipo—there is a charm in the very name. Παυσίλυπον—a truce to sorrow, "Begone dull care." It is described by the Italian poet Sanvazarro as "*un pezzo di celo in terra caduto*," 'a portion of Paradise fallen to earth.' Painted by artists, sung of by poets of many lands and every age, loved by the light hearted children of gay Parthenope, the sunny slopes look down upon as fair a scene as when in days of old they formed the delight of the proud masters of the Pagan world.

In the time of the Emperors, Posilipo the lovely was covered with the villas and palaces of the Roman aristocracy and hither flocked in the hot summer months these jaded epicureans, whose only thoughts, as they breathed the balmy air and viewed this fair image of the Creator's Beauty, were of luxurious living and of shameless crime.

At the point of the promontory where the white waves forever beat upon the rock-bound coast, there rose, as though suspended between sea and sky, a villa of Lucullus. Plutarch and the elder Pliny speak of its magnificence and describe the marble arches, wonderfully wrought bridges and subterranean passages by which it was connected with the neighboring rocks and islets. Close by stood a still vaster summer residence of Pollio to whom Virgil's famous Fourth Eclogue is dedicated. This villa was subsequently inherited by Augustus and later on became the property of Silvius Italicus who possessed there according to Martial "*cineres laresque Maronis.*" Here also Icilius, Mela and many others of lesser note lavished their wealth in adorning these sumptuous villas with costly works of art and in the construction of those huge *piscinos* wherein were preserved the lampreys, fattened upon human flesh to present a daintier dish to the depraved appetites of a godless people.

It was amid these romantic scenes also that the purest and grandest of the Latin poets, the sweet singer of woods and streams, composed the Georgics.

" Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis otî."

Doubtless, too, the glorious view of the Bay as it appears from this spot suggested to him the description of the Libyan harbor which he gives in the First book of the Æneid. His tomb is situated in the neighborhood and bears the well known couplet composed by himself ere breathing his final sigh,—

" Mantua me genuit ; Calabri rapuere, tenet nunc
Parthenope. Cecini pascua, rura, duces."

The name of the gentle poet lives and is in honor, while of the proud patricians who once ruled the destinies of the world nought remains but a memory, and of their greatness a few broken arches and crumbling walls washed by the waves of the tireless sea.

Such are some of the old-time memories which cling round the spot where stands at present the Theologate of the Neapolitan Province.

The situation of the house is indeed superb. Midway between Naples and the Cape of Posilipo, and half way up the vine-clad hill, it commands a delightful view of the City from the terraces and shady garden 'where the sweet magnolia grows' and the roses are in bloom the whole year round.

Owing to the untiring energy and zeal of Rev. Fr. Provincial, to whom the Province owes a deep debt of gratitude for the good work accomplished, the Scholasticate was opened in 1898 on the Feast of the Presentation of Our Blessed Lady.

It may not be uninteresting to note that San Luigi, or as it was formerly styled " Sainte Brigitte," was originally a Dominican monastery, having been built and endowed in the 16th century by a certain Alessandro d'Alessandro. The same generous benefactor also built the church which gave the monastery its name. This church still stands and affords to the Scholastics a splendid opportunity of exercising their missionary zeal.[1]

[1] Posilipo has benefited very much from a spiritual point of view by the arrival of Ours. Not only in our own Church, but also in several in the neighborhood the Theologians are engaged in the unpretentious but most useful work of teaching catechism and giving catechetical instructions to large numbers of children, many of them being of a larger growth. Our Fathers have also given several missions in the neighborhood while an ever increasing number of confessions has to be recorded. All this, however, presenting no point of special interest we give no details of the modest work done.

The house and church remained in the hands of the sons of St. Dominic until the end of the 18th century, when, owing to the revolutionary upheaval which devastated the continent of Europe, the Dominicans of Posilipo shared the fate of the other religious orders and were either dispersed or driven into exile. Their convent became the property of the then existing government, by whom it was sold to a Neapolitan nobleman, who in turn transferred it to a French Baron "le compte d'Agiout." It remained in his possession for many years and during that time was the scene of many a sanguinary duel. Being the property of a Frenchman the house was looked upon as a sort of neutral territory and thus became a most suitable rendezvous for such as wished to have the pleasure of running a rapier into the body of their whilom bosom friends.

After the French nobleman's death the former monastery became a *pension* or private Hotel, until at last our people stepped into possession of the house of many masters.

As may easily be conceived, a great deal of transformation was necessary to render it a suitable residence for Ours. An additional storey was added at great expense, and a splendid Library built. Corridors had to be opened out, rooms thrown down or altered, walls painted and repaired, etc. All was successfully accomplished, however, and the Scholasticate is now as comfortable internally as it is externally beautiful.

Let us see it as it now stands After an ascent of ten minutes by the steep and winding avenue leading from the main road, a large and handsome villa suddenly appears before us. The vivid whiteness of its walls is pleasantly toned by the darker green of the "*Persiane*" a protection from the sun in summer time and from the winter's wind. It is the Scholasticate. Entering the open door and ascending a broad flight of snow-white marble steps we reach the entrance proper. Before us is a small garden planted with orange trees from which the ripe red fruit now hangs, and bright with white camelias. Round this garden run four corridors, and these form the first storey of the house. On this floor, besides the domestic chapel and the long course class room, there are the workshops and linen room, together with six bedrooms facing the sea. Turning to the right and ascending another marble staircase we find ourselves on the second landing. As below, four lofty corridors with twenty-four bedrooms opening off them and all looking

out upon the sea or garden. This landing also contains the short course class room, community recreation room, and refectory—a splendid room looking out upon the Bay. The third storey—the one added four years ago, is the best of the three. Broad, bright and lofty corridors, and large cheery rooms are the order of the day. In addition to twenty-four bedrooms it contains the house library, the largest and best room in the house, being 34 feet long by 21 broad and 18 feet high. This Library already contains some twenty thousand volumes, thanks in great measure to the late lamented Cardinal Mazzella to whom the house and Province are much indebted for his munificence.

Though we are already on the topmost landing, I would ask my reader, if not tired of these details, to mount even still higher—even onto the roof itself. Is it not splendid?—the asphalt terraces stretching right and left, to and fro, affording a delightful promenade in the early morning when a whiff of the ozone comes mingled with the mountain breeze, or on a moonlight night when one seems to look upon a scene from fairy-land. What a magnificent panorama spreads before us! Some five hundred feet below and so close that one might cast a stone into it from where we stand, lies the lovely Bay its clear waters assuming a thousand different hues as the sunbeams play upon them, and reflecting in their placid depths the white sails of the fisher craft which are lazily 'seeking their haven under the hill.' To the left we get a glorious view of 'dolce Napoli' in calm repose beside the blue waters. Skirting the sea the celebrated Riviera di Chiaia sweeps in a circle from Mergellina to the island castle "dell' Ovo"—an historic fortress built in the 12th century upon the site of another still more ancient.

The palatial residences which border the lovely drive seem to float upon the very waters. Behind and up to the summit of the hill guarded by the time-worn Castle of St. Elmo, rise tier over tier the houses of the city bright and beautiful, and from out their midst many a church spire or lofty dome to remind us that we are in a Catholic land, while here and there a clump of green trees forms a pleasing contrast to the prevailing red, white or grey of the buildings. Away in the dim distance, forming a fitting background to the fair scene, we descry the bare bleak peaks of the Apenines. As we follow the trend of the sea shore, art combines with nature to enhance the beauty of the scene. By the sea

appear among others, the pretty towns of Portici and Resina, beneath which Herculaneum lies buried, Torre del Greco and Torre Annunziata; over the wooded slopes, and on the mountain side handsome and charmingly situated villas are scattered, while above all towers the sentinel of this enchanted land, Vesuvius, whose smoke-wreathed crest and purple summit add new beauty to the exquisite scene which lies at its feet. In front of us and on the far side of the Bay the romantic peninsula of Sorrento runs tapering to the sea, a succession of mountain peaks and smiling valleys, hamlets on the high hills, seaside resorts by the water's edge. To the right lies the historic island of Capri 'a gem set in the silver sea'—recalling memories of Tiberius, who had a network of palaces built on its rocky heights, and who passed years there spending his leisure hours in feeding his 'sacred' snakes and devising crimes of unutterable cruelty. Lastly we cannot but admire the ever verdant slopes of Posilipo, where magnificent villas lie half hidden among the pine or eucalyptus trees, or stand out in bold relief above the trailing vines. Having spoken so much of our practical surroundings, a few words as to the prose of our daily routine may not be out of place.

We rise at 5 o'clock in the morning winter and summer, vacation and work days, and retire at 10 o'clock P. M. thus giving the traditional seven hours to 'nature's sweet restorer, balmy sleep.'

Class hours are arranged as follows:—

8.15 A. M., Morning Dogma.

9.15–9.45, Ecclesiastical History. (1st year.)

" " Hebrew. (2nd year.)

10.30–11, Mon. Wed. and Frid., Canon Law. (3rd and 4th years.)

11–11.45, Mon. Tues. Wed. Frid., Holy Scripture. (3rd and 4th years.)

10.45–11.55, Mon. Wed. Frid. Saturday, Moral Theol. (1st and 2nd years.)

Evening Dogma varies from 3 P. M. in winter to 6 P. M. in summer.

Circles, Mond. (1) Wed. (1) Saturday (2), Total 4.

Casus, on Tuesday evenings.

There are two Menstruals held during the Scholastic year.

Authors and Order of Course:—

1902–3 *Morning*—De Deo Uno et Trino—Piccirelli.

Evening—De Sacramentis—Pœnitentia, Matr., Extr. Unct., Ord.—De Augustinis.

1903–4 *Morning*—De Virtutibus Infusis—Mazzella.
Evening—De Religione et De Ecclesia—Mazzella.
1904–5 *Morning*—De Deo Creatore—Mazzella.
Evening—De Sacr. in Genere, Bapt., Conf., Euch.—De Augustinis.
1905–6 *Morning*—De Verbo Incarnato—Wirceburgenses.
Evening—De Gratia—Mazzella.

Professors:—

Morning Dogma—Fr. Piccirelli—whose deep and most erudite book we are following this year, and with whom we are soaring mid metaphysical heights from which we look dizzily down on all mere mundane affairs.
Evening Dogma—Fr. Starace.
Moral—Fr. Tummolo.
H. Script.—Frs. Minasi and Jovino.
Canon Law.—Fr. Savarese.
Ecclesiast. History—Fr. Minasi.
Hebrew—Fr. Jovino.

The short course is ably looked after by Fr. Tramontano.

Ourselves.—The theologians number 31 in all—sixteen of the Sicilian Province, twelve of the Neapolitan, one from the Roman, while two Irishmen complete the happy family. Of the Neapolitan Province three who are attached to the New Mexican Mission, and have already spent several years in the Western Hemisphere, insist upon being styled American Citizens. Nor do they allow the fair fame of the great Republic to suffer at their hands. They assure us, for instance, that if we only possessed a little of the American enterprise in this country, the Bay — which is ten miles across—would long ago have been bridged over. Neither can they understand how it is that the Neapolitans have not already devised some process by which one could daily enjoy an eruption of Vesuvius by the mere pressing of an electric button. According to the same reliable authorities, the smallest American cruiser which enters our waters could blow all Naples into the sea by a mere puff from one of its cannons, etc. Truth to tell they are a splendid trio and we shall miss them sadly when they go.

Our Vacations.—A word as to our villa days and I conclude. We have the customary *Vigna* on Thursdays, but other vacation days are rare, probably indeed fewer

than in any other Theologate in the Society. When they do come, however, we have every opportunity for thoroughly enjoying them.

One may enter the City and visit its many interesting monuments and Churches, or find a never-ending source of instruction and amusement in studying the strange customs and *bizarre* character of the liveliest, merriest, noisiest, most happy-go-lucky people in Europe. If the country is preferred there are spots to be visited where every rood of ground is associated with a bye-gone time and people. Pozzuoli, Puteoli of the Acts of the Apostles, where St. Paul landed on his way to the Capital of the Pagan world to die for the Lord he loved so well; Baia whence the Roman Fleet so often sailed in search of spoil and conquest; Miseno with its harbor erected by Augustus to defend the lower Tyrrhenean sea. Further afield the ploughshare turns the soil whereon stood the ancient and historic city of Cuma. A ruined amphitheatre alone remains to mark the spot where a powerful people lived and ruled what time Rome was still a wilderness. Close by lies Avernus, "that lake whose gloomy shore skylark never warbled o'er," lone and solitary amid the surrounding hills, a fitting spot for the abode of the celebrated Sibyl of Cuma, whose mystic cave with its hundred entrances may still be visited. Ruined temples, palaces and amphitheatres abound in the neighborhood, truly typifying in their desolation and ruin, the false religion and lost people of whom they are the sad records.

I have endeavored in a chatty way to give some idea of the Scholastic's life here, trusting it may interest some readers of the LETTERS. If asked to sum up all in a few words as to my opinion of the Scholasticate I should say—Position beautiful, climate mild and healthy, community a splendid one, full of fun and genuine charity; food—'*macaronic*'; studies, well, we are at them from morn to night and are probably able to get more work out of the human machine here than in any other part of the world.

May we not conclude with a fervent prayer that for many and many a year to come, the Scholasticate of Posilipo may send forth earnest laborers to the vineyard of the Lord,—saints and scholars, true Jesuits whose only aim on earth shall be to perform well the one work worth living for—to win souls to Jesus Christ?

PATRICK F. TIGHE, S. J.

AUTOBIOGRAPHY OF FATHER BURCHARD VILLIGER.

The following autobiography is printed just as written by Father Villiger. He begins with an account of his escape from Freiburg, but in two appendices he gives an account of his early life in Switzerland and of his life in America except of the time he spent in Philadelphia and at Woodstock. An account of his life and labors in these places along with some additional matter will appear in a future number.—Editor W. L.

ACCOUNT OF MY ESCAPE FROM FREIBURG, SWITZERLAND, IN 1847, WHEN THE JESUITS WERE EXPELLED BY THE CENTRAL GOVERNMENT.

On this day, January 21st., 1896, I unexpectedly received an order from the Very Rev. Father William Pardow, Provincial, to write down an account of my escape from Freiburg, which took place in the year 1847, in the month of November. I find it a little difficult to carry out this order, because I am advanced in years (for I am now in my seventy-eighth year) and because my memory is poor; and besides, it is already forty-eight years since the memorable event took place. However, I shall with a cheerful disposition go to work and comply with the order given, if it were for no other reason but for this all important cause of making known some facts of happy memory and of unhappy events, by which others may obtain some practical knowledge about human affairs in this world, and not forget that there is a divine Providence which disposes all things for the best, to those who love and confide in it. There is another observation I would like to make right from the beginning. Our Saviour in the gospel according to St. Mathew, chapter 24th, verse 20th, said: "Pray that your flight be not in the winter, or on the Sabbath; for there shall be then great tribulation." Now it so happened that our flight occurred on a Sabbath and on a Sunday in winter; and I can tell you, that there was great tribulation making a deep impression on the mind.

It was, I believe, on the 9th of November, 1847, towards

three o'clock in the afternoon, when the tocsin (the big bell in the tower of St. Nicholas, Freiburg, Switzerland) began to sound its solemn peal, startling everybody with emotion and apprehension; because, for about ten days, no bell in the city was to be rung, either for Mass or anything else, until the near approach of the enemy's troops to the city should be noticed. But our hearts were not seized with any fright; such was the confidence we had in the assistance of heaven. With merriment we divided ourselves into different bands,—we were about eighty Jesuits, Fathers, Scholastics and Brothers,—each band consisted of four or five Scholastics, with the addition of one or two Fathers. We went out of the College and took different directions to reach the Catholic army stationed in several prominent places around the city where fortresses had been erected, or where dangerous passes had to be guarded. Our duty consisted in assisting sick soldiers and in taking care of the wounded and being employed by the ambulances of the army. For this purpose several of the army surgeons had been brought to the College to give us the necessary chirurgical instructions. As we passed through the streets, the city gates and populous roads near the city, we were saluted by a multitude of sorrowful people and by our students, about 700 of them, stretching forth their arms and hands, as if to bid us the last farewell. Father B. Villiger's direction with Father Francis Rothenflue and about five other Scholastic Theologians, was towards the South, Matran and Bulle; but we had scarcely gone two miles, when we reached a portion of the army of Freiburg, near a large forest. It was a place which five days later on the 13th of November, a Saturday, was first taken by the enemy. At night we returned to the College; and day after day we reported at our station of the troops. One afternoon towards evening, we heard the drums of the approaching enemies. Many a soldier slipped from his ranks to the next priest, for there were many priests in the company of the army, to make his confession and be reconciled to God. Soon after, as the battle was expected to begin, a priest addressed the soldiers, disposed them for sincere sorrow of sins and finally all of us with the soldiers went on our knees and absolution was given, to be ready for the battle.

Father Wiget whom I happened to meet coming from another direction, said that on going out of the city gate, he saw, for the first time, Mr. Maillardaz, the General in Chief,—a venerable old man, with hairs bleached by

years, of a tall robust stature, but apparently gloomy and sad beyond measure. For, the circumstances showed to evidence that we could not possibly resist the overwhelming forces of the enemy.

It may not be out of place to remark, that we had taken a vow to observe a special fast day, and do some other good works if all of us should escape safely in the war, and be without hurt in our flight. We obtained the favor, and fulfilled the vow afterwards.

The city of Freiburg contains about 12,000 inhabitants; the whole canton about 110,000 people. The city is placed on several small hills and descends on their slopes down to the deep bed of the river Sarine; some of the shores are precipitous; and the shore on the south side is almost perpendicular with a height of about one hundred feet. It was just on this south side that the enemy succeeded in approaching the town, so as to have a full sway in bombarding the city and reducing it to ashes in a short time, with the loss of the lives of the inhabitants, if they should refuse to surrender.

Why would the Swiss Government drive away the Jesuits? They had no reason for doing so; on the contrary, many reasons for retaining them. What then was the cause of their expulsion? In the first place, the Jesuits were influential teachers of youth, excellent educators, solid preachers and eminent in piety as well as in learning. A radical anticatholic Government, influenced by freemasonry, hated all that kind of things, and the object was to remodel all the cantonal governments, by ways and means right or wrong, just or unjust, no matter how. This, they thought, could not be effected, as long as the Jesuits with their friends, loving order and submission to lawful authority, were tolerated; hence their objection and hatred. Besides, the establishments or buildings of the Jesuits, in Freiburg as well as in Schwitz, Lucerne, Estavayet, Sion and Brieg, were all on conspicuous elevations—the first objects your eye perceived when approaching those cities—hence you would think that the Jesuits possessed and occupied all that was important. Hence opposition, hate and jealously. Where wealth or money is suspected to be, there is also a great attraction for low and avaricious minds. Now, it was a notorious fact, that all the Churches of the Jesuits were generally very rich, and gorgeously decorated on feast days; and people seeing it century after century said: "How rich these Jesuits are!" Though in reality they lived in plain rooms, with plain furniture, in plain

lodgings and had a plain table, such as becomes decent poor people. Hence great hopes of wealth for mighty robbers, and for that class of people called Communists.

When therefore, in the Diet of Bern in 1847, the bad and liberal or radical Cantons, fourteen of them, urged with injustice that the seven Catholic Cantons should dismiss the Jesuits as teachers, these Catholic Cantons objected; and whereas the Canton of Freiburg was isolated, surrounded by Protestant Cantons on all sides, Freiburg was attacked first, whilst troops kept the other Catholic Cantons in check, so as to be unable to come to the assistance of Freiburg. Freiburg once taken, there would be short work with the others. Thus injustice and impiety triumphed, and forced the Catholics to submit to the dictates of the infidels.

It was on the 13th of November, towards evening that the enemies succeeded in occupying the southern high shore of the Sarine and demanded the surrender of the city; on refusal, the city should be destroyed. The Local Government sat all night in consultation and finally yielded to the enemies' demand towards Sunday morning, for fear of greater evils. About 2 o'clock on Sunday morning, the few Jesuits and Scholastics who were in the College, arose, heard Mass and received holy Communion for the last time; then we were dispersed, two by two, through the city amongst our friends. On Sunday the Catholics were requested to surrender their arms and return home. I saw some in great distress and despair delivering up their guns and other war implements in the great public square of the city; others dashed them to pieces in their grief; others would have preferred to die rather than see the godless victory of the enemies. I saw the Bishop addressing the lamenting people and asking them quietly to submit to the unavoidable misery.

Soon after, about 4 o'clock, P. M., I beheld about 20,000 soldiers with their guns and cannons and musical bands entering the city in triumph; thousands of them were lodged in the Jesuit buildings, where they pierced with their bayonets our cassocks in their fury at not finding the Jesuits; other soldiers were distributed through the houses of the citizens of Freiburg. The soldiers entered the house where Mr. Loretan, a Scholastic, and I myself were located; we thought that we were not safe there; and so we left and went to the Bishop's house to see if we could find some of our Fathers for counsel. We found there two of them I believe, located in a rear hall,

with about twenty students who had to be passed over into France in a day or two. Matresses were spread all over the floor for the night's lodging, and finding we could stay over night with them, we remained with the intention of trying to escape on the following day. Snow fell during the night; the next day about nine o'clock A. M., we succeeded in getting out of the city by the gate of Bourghillon; the watchmen seeing on our left arm the badge of their color let us pass. After three miles' walk we came to a village and called at the Pastor's residence where we dined. In the afternoon walking through the slush of the snow and mud, we happened to fall into the hands of a company of friendly soldiers; some of them suspecting us to be friends of the Jesuits, accosted us, tearing away from our arms the badge of their color, and pointing to our throats with their bayonets vociferated furiously and said,—

"You are the cause of all this war and trouble; where are the Jesuits? What became of all their wine? We found none in the cellars."

"Please, Sir," said I, "do not disturb us; we were students at the College; but the Jesuits being driven away, we students have to leave also; and we came into the country for a little distraction after so much excitement. As for the wine, it was all distributed among the soldiers before you came. We helped in the distribution. But see here, you must take us before your Captain and there I shall explain the matter."

Upon this, they conducted us into the next town which was filled with soldiers; and on arriving in the open square of the town, I cried out aloud,—

"Where is the Captain? Where is the Captain?"

The soldiers all around looked at us with curiosity and pointed to their Captain, who was in conversation with some of his officers. As I appeared before him, I took off my white broad-brimmed felt hat and bowed respectfully saying:—

"Monsieur le Capitain, I am sorry to trouble you, but some of your soldiers here disturbed us as if we were spies; but I candidly tell you that we are students and attended the college of the Jesuits when they were there; I am from the Canton of Argan, and some of my brothers are in your army against the Jesuits. We are just going out into the country to take some fresh air, and we hope you will let us pass in peace."

The Captain answered gently: "I am sorry that you were troubled; you may pass on in peace."

We bowed, thanked him and marched off, thanking God in our hearts for the present success. I had told my companion, Mr. Loretan, not to speak, as he was from a Catholic Canton; and it would not have been safe for us that our enemies should know it. I was from a bad Canton which was a good ticket of recommendation; and my brothers were to be in the army against the Jesuits; but, as I found out afterwards, they had left the country in order not to fight against the Jesuits.

When we were out of the sight of the soldiers, I said to Mr. Loretan, "How do you feel now?" Surely we had both been frightened. Towards evening we reached a mansion of a distinguished French family which was well disposed towards the Society, and we called on them to see whether they could and would keep us over night. Fortunately, there was already a flying Jesuit there, a scholastic of Theology, Mr. Roduit, they called him; he recognized us at once in our disguise, and so we were admitted with cordiality. We made our plans of flight for the morrow. The next day, as we were on the road, southward, and leaving La Roche (a town from which Father Bapst came) about two miles to our left, and descending the hill towards the river which we had to cross, Mr. Loretan and Mr. Roduit whispered together consulting about affairs, whilst I was following some steps behind them. At last they stopped and turning to me they said:—

"See here; we cannot travel three together; for, at this time, both Protestants and Catholics will suspect us, and there may be some risk; you had better go by yourself; for, you will be easily taken for a priest in disguise and you will get us into trouble."

"Very well," said I; "go by yourselves and save yourselves the best way you can; I shall try to do the same."

And so we parted. Whether they fared better than I did, is hard to say; at any rate, they escaped; for Mr. Loretan was afterwards ordained priest in the Missouri Province where he died many years ago, after having given many proofs of a saintly life; and Mr. Roduit was eventually sent to the Mission of New Orleans where he did much good and where he still lives in a venerable old age, at Spring Hill College.

Being now alone, I proceeded southwards, avoiding as much as possible the public highroad where many soldiers were passing, and I entered into by-roads and shorter foot-paths, thinking that they were more secure. Thus I passed by our villa for the great vacations, called

Marsens, and left the city Bulle about two miles on my left, where there was a swarm of friendly soldiers. Then I gradually ascended higher and went along the foot of Mount Moléson which is about 6000 feet high, and several miles long; I passed the town Vaulruz which was on my right and went straight towards Semsales; in the mean time I was blessed with a heavy snowfall, so that from time to time I had to take off my hat and shake off the snow and disengage it also from my coat and shoulders; for the wind made the soft snow stick, and I had no umbrella for self-defence. I was occasionally a curious sight, that made the passers-by smile at me and I cordially returned the smile. However, I had the good fortune to have plenty of time to attend to my spiritual exercises on the road. Having thus travelled in the snow for about three hours, the storm ceased, leaving about five inches of snow on the ground. I was close to the large town Chatel St. Denis; I could already see a great crowd of people near its gate and many soldiers, and perceived no by-roads by which I might avoid entering the town. I began to be apprehensive and to pray more and walk very slowly, when I saw a young lady about my age coming from the town to go to her home which was near by. I stopped her and asked,—

"Are there many people in the town?"

She said: "The town is full of people and many soldiers are stationed there." I knew that the whole town and the country around were all good Catholics, and so I asked her whether she knew where the Pastor's house was.

"Yes," she said, and smiled.

"I am a stranger here," said I, "and I would be glad if you would come with me and show me the house; you need not fear. As soon as we are in front of his house, you stop and point it out to me with your finger and then you can go home."

She looked at me searchingly; then she said: "Very well."

We went walking together like brother and sister without speaking together. As we came to the crowd and the soldiers at the gate, we walked boldly through them; she was the attraction of all the eyes, and I was of no account; and we passed on till she stood still and said, pointing with her finger,—

"This is the house." I cordially thanked her with a gentle bow; she walked off, and I went to the door, ringing the bell.

"Could I see the Rev. Pastor just for a moment," said I to the servant maid that opened the door.

"Walk in and take a seat in the parlor." So I did. After a few minutes the Pastor came and I said at once in a whisper;—

"I am a flying Jesuit scholastic from Freiburg, trying to go into Savoy; could I stay here over night?" It was already getting dark; and I was wet and fatigued and hungry. Without answering much, the Pastor at once put me in a room up stairs and said,—"Keep still here till I come again; for there are some officers of the conquering army who have come to see me; I must stay with them till they go, for fear of suspicion." I thanked him for his kindness and began to pray. About 10 o'clock, all was still about the house; the Pastor came to hear all the news I could give him of Freiburg and the condition of things in general, whilst some evening refreshments were offered and gratefully taken. After this, he said,—

"I am glad you are here; for, a Redemptorist novice came here who is in great distress and weeping; he is a Frenchman and has his passport; and that is the reason why the government officers at Vevey left him free, whilst they put in prison two of the Swiss Redemptorist Fathers whom he accompanied on their flight."

"Very well; bring him here."

I embraced him; told him who I was; what Redemptorist Fathers I knew, and that I was just going the way he intended to go to his Novitiate in Savoy; that we would go together, and would be a protection to each another. The good soul was overjoyed; he had a good night's rest; and so we started off with prayer and good courage the next day towards Vevey whence we came. He had a good French passport, and so I thought I would have no trouble in shipping him safely through. The trouble was on my part; I had not even a pass which was requisite in those days to pass from one Canton to another. However, I trusted in Divine Providence, and I felt confident I would get through safely somehow.

When we came to the town Vevey and to the Lake of Geneva, a distance of about a mile and a half, we could see detachments of soldiers gradually coming up from the town; we could also see the road along the Lake to a great distance towards Lausanne, peopled with soldiers and other passengers. How shall we escape here? I thought. Moving on slowly and cautiously we

came near a hotel just at the beginning of the descent, and some of the soldiers were just arriving at it; fortunately a young lady opening a window at the hotel looked out with great curiosity and drew the attention of the soldiers; noticing it I said to the novice,—"See how their attention is drawn that way; this is the time for us to hasten our steps and turn into a side path on our right, which goes through the vineyards for nearly two miles, slowly descending to the main road; by doing so we shall escape the soldiers, and the police at Vevey; and by the time we reach the high road the soldiers will have passed."

We luckily succeeded in avoiding trouble; but as we were silently praying on the road towards Cully, a wagon full of soldiers swiftly passed us. The novice looked back after them; then he rushed vehemently against my side, crying out with terror,—

"He is going to shoot us!"

"Keep still," said I, "and walk on quietly; he will not succeed, because I think he is not sober enough, judging from what I had observed;" and the wagon running in haste prevented the soldier from hurting us.

Towards evening, just about sunset, we were near Lausanne where I had the direction of a friend of the Society who would see for our safety over night. I said to the novice, "See what a crowd of people rush through the streets; we cannot walk side by side; but you must have your eyes open and follow me closely, lest we be separated." He did so. At one time he lost sight of me in the pressing crowd; and he was much alarmed. I stopped for a minute and looked back and did not see him. "Poor fellow, what will become of him!" I thought. At last with a long breath he came up; and soon we found the house where we had to lodge over night. We were tired, and slept very soundly.

The next day, our friend said: "If you have any money, you had better engage two seats in the 'Diligence' or stage for Geneva; it will leave here at ten o'clock and arrive in Geneva about seven o'clock at night. It is cold and there is too much snow on the ground for walking." Two seats were engaged in the Coupé for us; the balance of the seats were taken up by a family; attached to the Coupé was the regular stage containing about fourteen persons. A few minutes before ten, we were ready to enter the Coupé; many curious people stood all around; among them Father Catoir with a scholastic, Karlstaedter, ready for the stage. The scholastic seeing me began

to smile and give notice to Father Catoir; upon this, I looked sternly at them and turned my back for fear of causing suspicion. The crier gave notice for taking seats; the novice and myself made for the Coupé.

"Halt," he said. "This is engaged for a family."

"It is also engaged for us," said I; "see here our tickets." We entered as the number indicated. The novice and myself were each at an extremity, and between us came an enormously large and fat woman, so that we had to lean considerably forward to see each other. The other seats opposite were taken by three members of the same family, with a child. The rear stage was filled with people, and the two Jesuits. The clock struck 10; off we were on the road to Geneva.

I believe it was towards one o'clock P. M., when looking out from the stage to my left, I noticed a scholastic in disguise walking through the snow; he did not look up and seemed to meditate; it was Mr. Bauermeister, known in the Province of Maryland under the name of Barrister; he died in Boston of consumption. R. I. P. About two o'clock, the passengers who had any food with them, refreshed themselves. Before leaving Lausanne I had procured a pound or two of the best chocolate; and the novice and myself found it exquisite. After a while, I turned around and looked at the Jesuits in the stage; they looked very hungry and had nothing to eat; I opened our package and gave them a large thick tablet of chocolate, saying: "Gentlemen, I see you are hungry; take this, if you please and eat." O, they were so glad to get it!

When coming to the last town of the Canton de Vaux before entering the Canton of Geneva, the stage always stops to revise the passport of the passengers. "Your passports, gentlemen," said a voice;—they gave them; I had nothing to give; what shall I do? I thought I might be forgotten or overlooked. I was mistaken; the door of the Coupé, right at my side, opened and,

"Your passport, Sir," sounded.

"My dear Sir," said I, "this is the first time in my life that a passport is asked of me here; I come from Lausanne and am going on important business to Geneva, and only for a day or so to be there." My answer was satisfactory; he let me off. It was perfectly true that my business of escaping was very important, and that I did not intend to stay more than half a day in Geneva. What would he have said and done if he knew that I came not only from Lausanne but from Freiburg,—that

I was an escaping Jesuit and that I intended to go into Savoy? Providence made him be satisfied with my answer.

But this is not all. Another serious event must occur at Geneva. Before entering the city, the passports must be shown, otherwise you cannot enter. Fortunately night, dark night had set in; and when they asked for the passports, they came with a lantern to have some light to see. The door of the Coupé was opened at the side of the novice, the lantern was held up and the big fat lady at my right side threw such a respectable shadow over me that the policeman could not see me; the fact is, he did not see me, nor did he make an attempt to see me, since just then the master of the family handed out his passport saying: "This is the passport for myself and my family here." "Thanks be to God I belong to the family this time," said I to myself, and in fact at the office, finding five persons mentioned in the gentleman's passport, and one passport for the novice, six persons in all were mentioned; more than six cannot be in the Coupé; I was passed for the baby. When the passports were brought back from the office, I was very careful in hiding myself in the shadow and bulk of the lady.

At Geneva we went to the residence of the Catholic priest, whose assistant knew me, as we were together for one year in theology in Freiburg, he as a seminarist and I as a scholastic; and so the novice and myself were kept over night, sound and safe.

The next day, towards nine o'clock, A. M. the assistant priest accompanied us beyond the limits of Geneva, entering into Savoy. There the officers are very strict in examining the passengers, their pockets and all; and as the priest was known to them, and all of us declaring that we carried nothing against the law, they let us pass without scrutiny. The priest came with us through a part of the town and then returned home. We advanced and came to the bureau where the stage stopped and the passports were examined just at that moment; I thought this was a very providential occurrence; and noticing two Jesuits in the front part of the stage, I inquired whether there were any free seats left; and without waiting any further, the novice and myself stepped in and sat down, quietly waiting for the return of the passports of the passengers. At last, the man came with them from the office and distributed them, and passing by me, he looked at me and at the passports a little

disconcerted, and said at once: "It is all right; it is all right." He passed on; and the driver stepped up into his box, and gave a vigorous crack with his whip, and the horses broke into a lively gallop and we were off rejoicing. After having thus run for about half an hour, I requested a passenger near the driver, to ask him whether he would receive my fare, as I had no time to pay before entering. He said he would, and finding out the amount needed as far as Cluse, I handed it in to him; so did the novice pay as far as the place of the Novitiate of his order where he had to go, which was between Geneva and Bonneville.

On arriving at Cluse, we left the stage and ascended the hill to reach the upper valley in which our Novitiate of the Province of Turin at that time existed, that is, in the old Chartreuse of Melan. This was in the latter part of November, 1847; the weather was very cold, and the mountains all around and the whole valley filled with snow. We met there several of the Swiss Fathers who had already arrived; we were also informed that arrangements for the scholastics, that is, the Theologians, had been made to repair to Chambery, to continue their studies. Hence, the next day we left Melan and went on foot as far as La Roche beyond Bonneville in Savoy, where we remained over night. We were about eight or ten scholastics and we found some difficulty for lodging so many in a small town; however, after an hour or so, all were accommodated. As the weather was bad and severe, and the distance to Chambery great, arrangements were made for hiring a kind of omnibus that might contain us all and bring us in one day to our destination. The road took us through Annecy; and in the evening we arrived in Chambery, and were cordially lodged in the College Royal which was in the care of the Jesuits. Here we were about thirty Theologians with four or five Professors from Freiburg; continuing our studies that had been interrupted by the war; I was then in my second year of Theology. No sooner had the radicals and freemasons succeeded in driving away the Jesuits from Switzerland, than they went efficaciously to work for their expulsion from Savoy, Turin, Rome, and Naples, and other places. And when Pius IX. had granted the people a new Constitution in Rome, and was followed in Turin and Savoy in the month of January, 1848, great illuminations and rejoicings were had; the whole front of our College in Chambery was illuminated and the following inscriptions were exhibited in brilliant

lights: "Vive la Constitution, vive le Roi, vive Pie IX!" And the rabble of the revolutionists were singing and dancing in the snow before the College and crying out: "Hurrah for the Constitution! Hurrah for the King! Hurrah for Pius IX! *Down with the Jesuits!*" Among others they sang a song with a refrain: "Tu ne verras pas, la Tours de St. Nicolas." The good Fathers of Savoy were terribly frightened; we who had been expelled, took it coolly, because we had been accustomed to such insults, and had smelled some gunpowder, and looked into the face of diabolical revolutionists, and we were expecting to be expelled again. The fact is, we stayed there only during the months of December and January and until the 10th of February, when we all received orders from the Government to leave the College within twenty-four hours. Then, there was trouble and sadness and lamentation, and the Superiors did not know what to do with us, nor where to send us. Finally all were advised to save themselves as best they could, or return to their homes, till further notice.

The Duke of Savoy seeing our distress, gave us all passports as citizens of various localities of Savoy, that we might be somewhat protected in our flight and be able safely to pass to other countries. I was made a citizen of a village situated in the most inaccessible mountains of Savoy, and with my passport as a citizen of that place I travelled for the future.

After staying for about four days with the Capuchins of Chambery, all of us left in various directions;—many went to their families; I went into France where I arrived at Beley after three days' travel; we had no house there and I intended going to Toulouse to our College; but whilst staying at a good Catholic hotel, the revolution broke out in the same place; and the same night the report was that the whole country of France was in a turmoil. Whither should I go? After praying and seriously reflecting, I made up my mind to go straight back to Switzerland and support myself by begging, until I could do better. I had no baggage, no clothing except what I had on my back, and very little money in my pocket, money that had been given me by the Superiors to live and pay my expenses, as far as it would reach. Off I went directly to Geneva, to inquire there at a certain store where I could direct a letter to my Provincial; it had to reach him under an assumed name. Between the 10th of February and the 8th of May, I wrote to him three times for advice and direction

and I received none. I took the steamer on the Lake of Geneva to go to Vevey and from there up to Chatel St. Denis where I had been some months before. On the steamer I found a Dean, a most excellent clergyman who was also exiled from Switzerland, because he was a friend of the Jesuits. He was in disguise as I was; and we were obliged to carry on conversation very cautiously; we had a great amount of news to communicate to each other. At Chatel St. Denis I remained for nearly two weeks waiting for a letter from the Provincial. One Sunday morning I went to five o'clock Mass and received holy Communion; after thanksgiving I returned to my temporary home; on approaching the house, I saw a policeman waiting at the door, and being sure that he had a secret order for me, I did not go into the house, but passed it and walked about the town for about half an hour, when I thought that the unexpected guest must have left by that time. As soon as I entered the house, the servant maid as pale as death, said to me: "The policeman was just here to take you; but not finding you, he left." After breakfast I left the place and went to the next town for a day or so; and then I came back to the previous place. Finally, I made up my mind to go to Freiburg to see how things looked. Travelling on foot the whole day through various places, I noticed near Vipense that the police were after me; I turned from the main road into a country path through woods and shade trees, whilst the policeman went briskly forward on the main road, and so he missed me. However, the whole day I had serious thoughts, and I asked myself: "Why am I persecuted so much? How is it that I am tossed from one country to another, finding peace and security of life nowhere? Why don't you go home and amuse yourself? Is this sort of life your vocation? Does not all this happen to you because you are a Jesuit? If you were to give up the life of a Jesuit, all these troubles would be at an end." I began to ask myself: "Must I distrust Divine Providence?" I went through my whole life to examine God's Providence in my regard. I was born of good Catholic parents, on the 14th day of May, 1819; born on a Friday in the forenoon, and dedicated to the Mother of God immediately after my Baptism. I was admitted to first Communion when not yet nine years old. I had been confirmed by the Nuncio Apostolico, when I was only eighteen months old. After my first Communion my parents insisted on my making a pilgrimage to Einsidlen, the famous

shrine of the Mother of God where I received a religious vocation on Rosary Sunday, in the same year; I was brought to my classical studies at the age of twelve years, because of the religious vocation; was received into the Society immediately after Rhetoric, although in very delicate health, at the age of nineteen years. Could I doubt of the assistance of heaven? I thought the devil was at work, acting on my imagination, and I resolved I would never return home to see my relations, but follow my vocation at any cost.

I passed by Freiburg, and went, passing through Bern, to Soleure or Solothurn, where I intended to stay till the Provincial would send me word; I wrote to my parents, to send me a passport of my own Canton; I also sent my direction to the Superior for his orders.

On the 8th of May, the feast of the Apparition of St. Michael, at 5 o'clock in the morning, a scholastic named John Meyer, arrived with a passport from my parents, and an order from the Provincial to repair immediately to Antwerp in Belgium, and be ready for my future mission in America. The same day we went together to Bern to have our passports signed as travellers for America. Then we left Soleure, passed through Basel, Alsace, Strassburg, Carlsruhe, Manheim, Frankfort, Bonne, Mainz, Coblenz, Cologne and Malines to Antwerp.

The balance of the month of May I spent at Tronchiennes, whilst the ship "Providence" was preparing for our passage. In the library of our College at Antwerp, a folio is kept in which every Jesuit going to foreign Missions writes a motto of memory as to what struck him most in his career. I wrote the following sentences: "Tua, Pater, Providentia gubernat omnia," and "Dominus regit me, nihil mihi deerit." These truths have been accomplished in my career as a Jesuit.

On the first day of June, 1848, which was Ascension Day, we went on board the ship "Providence," forty-four Jesuits in all; among them was our late Father General Anderledy, then already Deacon; and Rev. Father J. B. Miége who was afterwards made Bishop. We had a long voyage of seven weeks and suffered severely. On our arrival in New York we were divided; a portion was sent to the Province of Missouri, the balance to the Province of Maryland; we arrived at Georgetown College July 19th, 1848. After leaving Antwerp, we were to have reached New York in four weeks; it took seven weeks, with many storms, bad accommodations, scarcity of food, suffering from hunger and thirst, so much so,

that on arriving at the quarantine in New York, we rejoiced at getting boiled potatoes; we looked upon it as a feast of the first class. However, soon all our sufferings were forgotten on account of the truly paternal care and love we experienced on the part of the Superiors, Fathers, Scholastics and Brothers of Georgetown College, and we were determined not to spare ourselves in whatever work or employment we should be engaged, in such a charitable and generous Province.

APPENDIX.

EARLY LIFE AND VOCATION.

It may be asked, how it happened that I became a Jesuit at all, since I came from a Canton that was always opposed to religious orders and to the Jesuits in particular.

The majority of the people of Aargau apostatized from the Church in the time of the Reformation; but a few districts in the South remained firm; among these was also the district of Muri, where my parents and relations lived. My father, Ulrich Villiger was his name, had four brothers; two of them got married and secured rich farms in the suburb of Wiggreil, belonging to Beinwil in the same district; one remained unmarried and lived with one of them. The fourth one, John, and my father bought two large farms in the village of Au, about three miles south of Muri, and married two sisters; Elizabeth Frey got married to John, and Catherine Frey to my father; both sisters were from Langendorf and the parish of Muri where there was a very large and rich Benedictine Monastery, of learned and excellent pious Fathers. And thus it came to pass that I was born in Au and baptized there in the parish Church dedicated to the Blessed Virgin. I was born on the 14th day of May 1819, on a Friday in the forenoon and arrangements were made to bring me to the Church for Baptism in the afternoon. In Baptism they gave me the name of Joseph Burchard. A Benedictine Father from the Monastery of Engelberg was the Pastor and he baptized me; and after Baptism I was offered up to the Mother of God at the High Altar where they kept her statue and shrine of devotion.

After I had finished my first year and six months of life, the Nuncio Apostolico came to a town, Cham, on the Lake of Zug, six miles from my home, to give Confirmation; and I was brought there to be confirmed by him; it made such an impression on me that I never forgot that large church with its five altars, nor the house in which we dined before going home.

When I was five years and six months old, I was sent to the parish school, and frequented it till I was ten years old. In the meantime, as I knew the catechism well, the Parish priest admitted me to my first Communion before I was nine years old, having been sent to Confession regularly from my seventh year.

After my first Communion, which took place on Low Sunday, I was told by my mother, that I should make a pilgrimage to Einsiedeln, the famous Shrine of the Mother of God, being miraculously dedicated by our Saviour himself; its anniversary is kept with great solemnity, especially every seventh year, on the 14th of September. Arrangements were made to go there for the Holy Rosary Sunday that same year, in the company of my mother and her sister. It was a pretty hard trial; for it had to be made on foot, twenty-seven miles, a great part of the time being spent in pious exercises, especially in the loud recitation of the Rosary. We arrived in Einsiedeln on the eve of the feast about three o'clock in the afternoon when we heard the solemn peal of numerous and enormous bells announcing the feast. There were nearly 20,000 pilgrims. We went to Confession that evening and received holy Communion the next morning. We spent nearly the whole day in the Church before the various altars and bodies of Saints, particularly before the Sacred and Miraculous Shrine. In the afternoon there was an immense procession from the Church to an altar erected on the Commons, about forty feet high and proportionately wide with a platform before it; all the way from the Church to that altar triumphal arches had been put up here and there; a great many banners of a large size appeared; each of them was carried by three men in a peculiar costume and rich sashes. The immense crowd of people followed the Cross-bearer and the Acolytes; then came the Students in their cassocks and surplices; finally the numerous Benedictine Monks and the Mitred Abbot with his Deacons and Subdeacons, whilst all the bells rang, and the cannons boomed from time to time at a mile's distance. A splendid orchestra and admirable voices spread devotion all around. I was so overpowered by the sight, and so keenly moved to a religious life on my return to the Shrine where I recommended myself to the Mother of God, that I would never have returned home if I had not been obliged to it by my mother, for the time being. But seeing that my mind and heart turned in that direction, and that I spoke of it everywhere and on all occasions, repeating aloud that I should not

rest nor be happy unless I was a religious and at least five thousand miles from home,—I was sent, the following year (that is when I was eleven years old) to a pious priest in Abtwyl, a cousin of mine, to begin higher studies and to try my vocation. In my twelfth year, I was sent as a boarder to the Monastery of Muri to pursue the classical studies under the care of the Benedictines. There, a little prayerbook of St. Aloysius fell into my hands, showing all the fruits and advantages of the six Sundays in his honor. I began to practise them, thinking that they might help me to become a good religious among the Benedictines; for up to that time, I had never heard of the Jesuits. I was a boarder there for three years, when the Government prohibited the monks to teach. I had just finished second Grammar. To continue my studies, I went to an extern school, the Gymnasium in Zug, nine miles from home, and on the Lake of the same name. Secular priests of piety and learning were the Professors and Instructors. At the end of that year it was announced that Jesuits were to come from Freiburg and open a College in Schwitz. So my friends and all good priests and also the Benedictines of Muri persuaded me to go to the Jesuits. I did not like it much; for I was afraid of them, not knowing why; but for fear of displeasing my friends, I went. On approaching Schwitz, Divine Providence made me meet on the road a stout, man-like woman, a regular virago, and a staunch Catholic. I asked her whether the Jesuits had arrived, how they looked, what she thought of them and where I could get a good boarding house in town. She answered the questions to my satisfaction and added that she herself could accommodate three or four students; but she doubted whether she could come up to my tastes. Before going to the Jesuits' small and temporary monastery, I entered the house of that lady; and seeing that the accommodations and terms would suit, I struck the bargain at once; and then went to see the famous Jesuits. I applied to the prefect of the Schools, gave an account of my past career and finally was received for the class of poetry. But I was highly surprised at their manner of dressing, their habit, belt, beads and cap, and still more at their grave and at the same time friendly, cordial and cheerful demeanor. The schools that year opened rather late; I think it was on the 4th of November. We were a good number of scholars. Poetry and Rhetoric were taught together by the same professor, who had, I believe, about thirty scholars. At the boarding house

we were five boys together; one for Philosophy, two for First Grammar. Eventually all became secular priests except myself. When the evening came of the first school day, and supper was ended, the old masculine lady said: "Gentlemen, it is customary in my house for all to say the beads together." There was no getting over it; neither the second nor the third evening. At the end of the first month, all my difficulties and objections concerning the Jesuits completely disappeared. The fact is, my mind was made up to join them after Rhetoric. Being thus for two years trained by the Jesuits and having joined a literary Club with other students of bright talents, it so happened at the end of my Rhetoric in August 1838, that we all applied to the Provincial Brocard, who just then had come for his visitation, to be received as novices. All were received but one whose standing in class was not high enough; and this one soon joined the Redemptorists and died two years ago in Philadelphia at their establishment on 5th Street and Girard Avenue.

We entered the Novitiate in Brieg, Canton of Wallis, Switzerland on the 4th of October 1838. To reach the Novitiate they all assembled at my house in Au, Canton Aargan, and from there we passed by Muri, on our way to Wallen, Lenzburg, Aaran, Olten, Soleure, Bern, and Freiburg. In Freiburg we stopped at the biggest hotel, to the astonishment of our Fathers at the College. We went to see them and their Church, and the College, and the tomb of Blessed Canisius and the infirmary room where he died, which had been converted into an elegant chapel; we saw the Lyceum, the Pensionât, the Cathedral and all places of importance; we also dined once at the College and saw the Fathers in their recreation. Then, we left for Lausanne, Geneva, and recrossed the Lake to go to St. Maurice, Montigny, Geneva up to Sion where we visited the Fathers at their College. The next day we went as far as Lenk, and whilst there we engaged a certain student, Alet, who had been received, to join our party and go with us to the Novitiate. It was well we did so, for he was a nice, tender, elegant youth, much attached to his family; and his separation from them was thereby facilitated, though not without many tears; but we consoled him and cheered him up. After a day's travel we arrived in Brieg, and instead of going at once to the Novitiate, we went straight to one of the hotels to have an entertaining evening and a feast. The next day at 10 o'clock A. M., we rang the bell at the Novitiate;

our hearts were beating high; but a cordial reception made us soon feel at home. The next day Anthony M. Anderledy arrived. We were all kept in our secular dress during the balance of October, made then an eight days' retreat and received the habit of the Society on the 1st of November, the feast of All Saints, in 1838. At the end of two years, on the 10th of October, 1840, eight of us took our vows in the Chapel of St. Stanislaus, Father George Staudinger having been our Master of Novices. Here follow the names:—F. B. Wiget, F. B. Villiger, F. George Villiger, F. Ottiger, F. Joller, F. Meyer, F. Alet, and F. Anderledy. We remained in the juniorate for two years under the care of our Professor, the talented Father Kleutgen. Then I studied Philosophy in Freiburg; also Physics with the usual accompaniments for two years. The next two years I spent as teacher of Mathematics and first Prefect in the boarding College of Schwitz; after which I had one year of Theology in Freiburg; for in the beginning of the second year the war broke out and we were driven away as explained in the foregoing pages. [1]

[1] I was baptized "Joseph Burchard;" but since in common life I was called only "Burchard," I dropped the name of Joseph for the sake of brevity in signing papers and in letter writing. I had an elder sister, Mary; she became a Benedictine Sister and died as such in the Convent of Sarnen, Unterwalden. A younger sister got married and died young. A step-sister lives and is now married to the Mayor of Nuhlau. I had three younger brothers who were married, died and left a family after them. I still have a step-brother, a veterinary physician, who has two sons studying for the priesthood; they are already in the second year of Philosophy; the elder intends to join the Society; the other probably the Benedictines. I did not go to see them when I passed near Switzerland on my way from Rome to Paris. My step-sister has a daughter who is a Nun in the Benedictine Convent of St. Andrew's, Washington Territory, U. S. Towards the end of my second year of Noviceship, Mr. John Meyer and myself were sent on a pilgrimage to Einsiedeln, as an experiment, begging in the name of God for our meals and lodging; it lasted four weeks; the other Novices were also sent two by two. We had no umbrella against the frequent and copious rains; we were occasionally drenched to our skins, and the water flowed from our garments as if they had been drawn from a tub of water. We came home, however, better in soul and body; tamer, more religious and seeking only how to please God. The hardship in travelling on foot over high mountains and through rough valleys, the inconveniences of uncertain accommodations, sometimes pleasant and sometimes with humiliations and

insults, and the total reliance on God's providence, are elegant, secure and practical teachers of virtue, especially of detachment from the world, and looking only to heaven as a reliable abode.

Many more things of interest might be written down; but the great lapse of time either effaced them from the memory, or made them less secure. As, for instance, in the midst of winter to carry food to poor sick people, three or four miles off, when you might almost freeze to death on the road.—Father Anderledy and myself shivered pretty well—oohoo!—Or during the Juniorate preach in the Church in time of Lent, after having delivered the sermon first in the refectory. Or, acting as a professor of Poetry or Rhetoric, explaining authors, etc., just as it is done in the classroom—and to do this at dinner-time in the refectory; and then to go to the teachers for a good criticism.

SECOND APPENDIX.

LIFE IN AMERICA.

After our arrival at Georgetown College, July 19th, 1848, having witnessed the closing exercises of the students, heard their speeches and wondered at the great heat of summer in this country when compared to the climate of Switzerland, we were sent to the villa for our vacations; the balance of our vacation was spent in learning English. Then we continued our studies; but Mr. Charmillot and myself having become much weakened in our health, we were sent in the beginning of the year 1849, by the Visitor and Provincial Brocard, to Conewago for our recovery; we passed through Frederick where Father Stonestreet was Rector of St. John's College, and Father Samuel Barber Master of Novices. I preached my first English sermon in Conewago, six months after my coming to America.

In the following month of May we returned to Georgetown to continue our theological studies. At the end of my third year of Theology, I was ordained Subdeacon together with Mr. Bernardin Wiget and Mr. Slattery, by Archbishop Eccleston of Baltimore, at the Visitation Convent of Georgetown, on the 9th of August 1850, being the Vigil of St. Lawrence; the next day, the feast of St. Lawrence, we were ordained Deacons; it was a Saturday; and the 11th of August in that year being a Sunday, we were ordained priests by the same Ordinary and in the same Convent chapel; and we said our first Mass on the feast of the Assumption of the Blessed Virgin Mary. The Provincial Ignatius Brocard, said Mass on that day at half past six o'clock at the Convent

of the Visitation and immediately after his Mass I said mine at the same altar whilst the Provincial kindly assisted me.

Then came my fourth year of Theology, during which I was occasionally sent to help and preach in Alexandria, and across the river in a newly erected chapel near Mr. Bowling's farm.

In the following year, 1851, I was sent as Prefect of Schools to St. Joseph's, Willing's Alley, Philadelphia to open the College School in the beginning of September which was done with a large number of scholars and very gratifying success.

In September 1852 I began my third year of Probation in the Novitiate of Frederick, under the care of the Rev. F. Felix Cicaterri, as Instructor. We were only nine Tertian Fathers; all of them have gone to the other world, except myself and Father Curioz, who is still actively engaged in the Mission of New Orleans.

On the first of May, 1853, I was made Minister of Georgetown College; and thus I lost three months of my third Probation; under the plea that the necessities of the Province and Georgetown College so required it.

On the 15th of August 1854, Very Rev. Father General appointed me Rector and Superior of St. John's College and Mission in Frederick, Maryland, where I remained until the 15th of August, 1857. During that period I was ordered to finish the steeple of the elegant Church of St. John, in the Roman style, and collect the necessary means for the completion of the same. I was highly pleased to see the liberality of the people and the cheerfulness with which they contributed; for it required from six to seven thousand dollars to be collected from about 1200 parishioners of very moderate means. The steeple contains four stories of architecture that follow one another in the regular order of the rules of ornamentation. The lowest story begins with the Doric order; then comes the Ionic order which was followed in the plan of the whole church as regards its interior and exterior ornamentation; the Corinthian order is in the third place; and lastly comes the composite order, bearing up a lantern with a gilded cupola and a majestic gilded cross fifteen feet in height. Three bells were put in the steeple; the two smaller ones from the steeple of the old church and the largest, called "Ave Maria Immaculata" which I had cast in Baltimore in the year 1854, when the Dogma of the Immaculate Conception was proclaimed. I procured also a clock which strikes

the hours and the quarters,—the elegant work from the hands and genius of our good Brother Blasius Walsh at the Novitiate. I remember very well the hours I spent with him in the belfry setting the bells in the proper place for the striking part, and at the same time for giving a full sonorous peal when ringing them.

In the Church itself, I completed the High Altar by adding two large side pedestals for receiving life size statues;—two angels on the top side of the cornice which runs above the columns, and also the rays of glory containing the Holy Name on the top of the arch in the centre of the altar. Finally I succeeded in widening the Sanctuary by running the Communion railing into the transept of the church, thus encompassing two side altars which I had constructed. The Church, for its size and architecture, is one of the finest in the country.

I also established the Sunday School for the white and colored children, and found a great many willing and good teachers among the ladies and gentlemen of the Parish. The chief impetus, however, was given by introducing the May Devotion, with daily and fervent and vigorous short instructions, elegant singing and illuminations which were made every day more attractive; all these things increased the number of devout people daily, so much so, that at the end of the month, the church was too small to contain the crowd. Many Protestants came to see and to hear; but no allusion was made to them, just as if there had been no Protestants in the world at all. By following this course of explaining simply and clearly the Catholic doctrine, they were not offended, did not feel shy, nor ashamed; and in one year we had more than forty converts. Other Devotions were also introduced; but the exercises were kept short and full of energy, for fear of deterring the people by long services. We followed the same manner in our Sunday sermons at late Mass; very few people had come to that Mass before, because of the long sermons that used to be given; ours were short,—from twenty to twenty-five minutes; but clear, fiery, and to the point. In a short time we saw large crowds at late Mass.

About the middle of the month of May in 1857, I was called away to Washington College where Father Hippolytus De Neckere, Rector, had been reduced to a great infirmity, to help him in his administration; and on the 15th of August, 1857, I was appointed Rector in his place, with the order of building a new church and of providing gradually means for building also a new College,

whilst Father De Neckere was sent to Frederick to take my vacant place. The Church, called St. Aloysius Church, was built at a cost of $65,000, Father Benedict Sestini, S. J., being the architect. The debt which accrued afterwards to that place, did not come from the building of the church, but from other sources, which my successors there will be able to explain.

On the 25th of April, 1858, I was unfortunately appointed Provincial of the Province of Maryland and I had to go to Georgetown; I was very much distressed about the appointment and the people of Washington seemed to be also distressed at my leaving them. However, there was no remedy for it. I had just made arrangements for a great Bazaar in favor of the Church and it was actually in operation, and it required very prudent management. For this reason I appointed Father Stonestreet as vice president of Gonzaga College, until Father General would provide; he was favorably known among them, and I often came over from Georgetown to go with him to the Bazaar and encourage the people in the good work. The fact is, the Bazaar was a great success; so was the opening of our new church in Washington. Archbishop Hughes of New York preached at the late Mass, and Father Ryder at Vespers in the evening; the whole of it was a great success; the church was full of people, persons of the first rank were present and rented pews. Archbishop *Kenrick* of Baltimore, being prevented from attending, had appointed me to bless the church. I did so and sang the solemn High Mass.

In the year 1860 Father John McElroy finished the construction of the Church of the Immaculate Conception and of Boston College; and seeing that there was room enough in it for accommodating our Scholastic Students and their Professors, with the willing consent of Father McElroy and the approbation of Father General, our Scholasticate or Seminary was opened there, with Father John Bapst as Rector from the 2nd of July 1860. It counted this first year thirteen Fathers, forty-four Scholastics and eight Brothers. Before this event the Visitor, Father Sopranis, tried to establish a common Scholasticate in America; but he did not succeed in getting the Provinces and various Missions to consent to the required conditions. After his going to California, considering the capacity of Boston College for a Scholasticate, and having the approval of the consultors, we concluded to open the Scholasticate in Boston for our

Province and we made the necessary arrangements for it; then and *then only*, I sent word to Missouri and the various Missions, that our Scholasticate would open, and that if they found it convenient to make use of it for their subjects, they were welcome; I begged them only to let me know in time if they would make up their mind in sending some of their subjects. And in this way, the common Scholasticate was established without any opposition. I have written down these items, because they were either overlooked or forgotten; and because in those days I had so stated them to the Very Rev. Father General who has kept my letter on the subject in the Roman Archives.

The next year, that is, on the 19th of April, 1861, after finishing my three years of Provincialship, Father Angelo Paresce was appointed as my successor, whilst at the same time my credentials came from the General, appointing me Superior of the California Missions and Rector of Santa Clara College. I left Baltimore at once for New York, and the train in which I went, was the last train, that could pass; because immediately after its passage, various bridges over rivers were burnt down and destroyed, as the war had already broken out, and the trains arriving in Baltimore from the North, were completely riddled with stones; and there was an immense excitement.

We left New York in a steamer for Aspinwall; there were nearly a thousand passengers for the first and second cabins and steerage and in about two days, coming opposite Hatteras, nearly all were sick with sea-sickness and yellow faces.

We arrived in Aspinwall on the first day of May 1861, and crossed the Isthmus of Panama, a distance of forty-seven miles, and shipped at once to the steamer which anchored at a distance of about two miles from the shore, under a torrent of rain for an hour or so.

Our passage through the Carribean Sea, after having crossed Cuba and San Domingo, was rather boisterous and windy, with clear weather; but very warm, day and night. It takes two days and one night, or two nights and one day to cross that Sea to Colon or Aspinwall.

Among the passengers, there were a great many Government officers, merchants and speculators in gold mines,—of every sort of religion, and of no religion. Some of the principal Protestant gentlemen came and asked me to preach for them on Sundays. I excused myself saying that it might not be acceptable to the rest

of the company. They went around and asked the passengers' opinion; and all were anxious to hear me; so I consented. On one Sunday, I preached on the importance of saving one's soul, even in California; on another Sunday I preached on the necessity and usefulness of practising patience. I had heard that many were not much pleased with the diet on board the ship. The next day, many gentlemen came smiling and said: "It seems your sermon had a good effect even on the kitchen." Then somebody died on board the ship and I preached on the certainty of death. Finally they wished me to give a lecture on the Jesuits; so I did; telling them what the Jesuits were and what they were not, and how they were trained.

We arrived in San Francisco on the 19th of May 1861, on the eve of Pentecost, sound and safe. Something occurred on board the steamer that might be offered as an anecdote. One day as we were at dinner, I noticed a distinguished Jew with his lady seated opposite to me; the fact is that there was a good number of Jews among the passengers. On the table, right before the Jew and his lady, there was a tempting dish of exquisite sliced ham. I said to myself: I wonder whether they are going to touch that ham; for the Jewish law does not allow it. I watched carefully all the while. At last the eye of the Jew rested on the ham; then came the fork; and he helped himself and also his amiable companion; I saw that they enjoyed it. So did I. After dinner, when on deck, I tried to get near that Jew to have a talk with him. Eventually I succeeded, and after saluting him, I said,—

"Was not that excellent ham we had to-day at dinner?"

"Indeed it was capital," said he.

"My dear Sir," said I, "I was very glad to see you enjoying it. I know the Law of Israel forbids it, but, then, you see that law was made for the Old Testament, and it does not bind any longer in the New Law; besides, pork was considered unhealthy in the Eastern countries, not here in this country. Good ham is very good food."

"O I am very glad you tell me that," said the Jew, as if I had taken the weight of a mountain from his soul; and he became delightfully cheerful; and whenever I met him in San Francisco, he shook hands with me most cordially and invited me to dinner. I believe he was the cause why several Jews sent their sons to Santa Clara for their studies. Many Protestants also of the highest rank sent their sons to us.

After staying for two or three days in San Francisco, Father Sopranis took the steamer, with Father Felix Cicaterri, to return to the States. At the wharf we saw him walk on the upper deck, moving his lips fervently in devout prayer; an American gentleman standing near me and seeing the old man in that mood, said,—

"That old gentleman seems to be afraid of the ocean."

"Evidently, Sir," said I, "evidently."

The City of San Francisco is a very romantic city, built upon four or five very high and steep hills, affording a variety of beautiful views. On the highest hills you can hear the booming of the waves of the ocean; it begins in summer about seven in the morning, increases during the day and does not cease till night. The wind is so fresh even in summer that a good winter coat feels comfortable, and at night, blankets are welcome. On my arrival there, we had only a small wooden Church, with a house of planks and ceilings of canvass. The whole of it in the midst of sand hills on Market Street and difficult of access with a carriage on account of the sand.

Now, our Fathers possess a magnificent Church and College in another part of the City, for which they paid, in part by selling the old property, the net sum of about a million of dollars. Fortunately I told our Treasurer to buy the property from street to street which made the lot twice as large, and a few days after the purchase, its value increased twenty-five cents a square foot; and ever so much afterwards till its sale.

It was time for me to move towards Santa Clara College, which is about forty-seven miles south of San Francisco. There was no railroad at that time. You could go either by a tedious stage along the foot of the mountain to the west of San Francisco Bay; or else by a steamer for forty-one miles, and by stage for six miles. Father Barchi and myself took this latter way; on arriving at the end of the boat's trip, the passengers entered several stages that were in readiness on the wharf. Father Accolti and myself drove up to the College in a buggy through a road with five or six inches of dust; for in California there is no rain from the beginning of April till the middle of November.

We arrived in front of the College, but could not see the College, because it was hidden behind a plank fence ten feet in height. The College was then only one story high, built of adobes, with a rounded tile roof stretched over it. As soon as we entered the fence gate, we were in the front garden about forty feet in width;

and just before us, right and left, two companies of student Cadets with their guns and in fine uniform, saluted me and a magnificent, full orchestra band struck up a thundering welcome. After the usual friendly compliments of the Faculty and the students and after a short address, we marched into the interior of the College which represented a large square with corridors, verandahs and rooms, surrounding a beautiful ornamental garden, where I granted them all a holiday of rejoicing; and after a complimentary bow all around, I retired for the time being to my presidential room which was like all other rooms, on the ground floor, the glass door serving as a door and a window, at the same time. The students retiring to their own quarters said to one another about me: "If the interior of that man corresponds with his exterior, he is all right." So the Fathers told me afterwards.

The College building was an old, decaying Franciscan Monastery of one low story, with a corresponding original and religious poverty in every respect,—grand indeed, if compared to the Indian huts of the vicinity. Besides poverty, the Fathers had a debt of thirty-five thousand dollars, scarcely able to pay its interest, and totally unable to diminish the principal. What gave them credit and renown was their solid piety and goodness of life, their eminent and known learning, their progress even in the modern sciences, mathematics, physics and chemistry, especially in their accurate and reliable assays or analyses of minerals, to determine the exact amount of silver, gold or other element contained in the specimens offered for examination,—an affair of the highest interest for California at that period of time.

Besides the personal distinctions, and qualifications, the site of the College contributed much to its fame; it afforded a mild and salubrious climate, with a soil of extraordinary fertility, celebrated for the exhilarating beauty of its surrounding scenery, at an elevation of eighty feet above San Francisco, and twenty feet above the town of San José which is at a distance of three miles to the south east of Santa Clara. It has an esplanade of high shade trees in five rows between the two towns and horse cars running through them as it were through an avenue to a paradise.

Then perceiving that arrangements were making for the Southern Pacific and the South Pacific Coast railroads soon to pass through the town, at a distance of only three or four city blocks from the College, I said to the

Fathers: "We shall never be able to pay our debts, unless we first run deeper into debt and give the College a decent external appearance." All agreed unanimously. Plans and bargains were made; a great number of mechanics and laborers were employed to begin and finish the work in the least possible time. And so it was done, to the astonishment of the town and the surprise of the travellers of California who served as publishers of the fame of Santa Clara College.

First we raised a front building, 200 feet in length and over forty feet in width, three stories in height with a centre portion of four stories containing an elegant clock, with an eastern and western inscription in gold of "Santa Clara College," legible at a great distance. (See the illustrated Catalogue of Santa Clara College for 1895.) Then the front of the old Church was renovated with a fine portal and two tasteful towers, laying out a large public ornamental square in front of it. Next came an elevation of the western wing 240 feet in length, with a rectangular return towards the Church of 100 feet. Finally we reared a separate building, as a precaution against a conflagration; this building has a front towards the town in the west, 110 feet in length, with two rectangular wings i. e., returning side wings of seventy feet, decorated with verandahs and stairways for each of the three stories. The centre is surmounted with an elegant belfry 110 feet in height.

Soon were added other buildings for the Commercial Departments. We were not disappointed in our calculations. Students of the highest rank of society soon flocked abundantly to the College; and the finances revived in a wonderful manner.

During my abode in California, I gave retreats to the Clergy of the Diocese of Marysville and of San Francisco; and with Father Burchard gave three missions of more than ordinary success. At the Lenten season and in the month of May, previous to my leaving California, I preached every day, the church being filled with people. Finally, after six years of labor, with somewhat broken down health, I was called back to the States, leaving the land of gold and abundance of earthly blessings, on the 19th of November, 1866, arriving in New York on the eve of the Immaculate Conception. After medical treatment for two months in Baltimore, I was sent as parish priest to Conewago for the feast of the Purification in 1867, where I remained till the middle of March 1868 when I was unexpectedly sent to Philadelphia to com-

mence the building of a new Church and College, without any means or money, with the only hope of God's providence, in the midst of opposition on every side,—*a sure sign* that the powers of hell were not pleased with such a project.

During my short stay at Conewago, with the zeal of the good Fathers of the place, we succeeded in establishing and maintaining Catholic Schools for boys and girls at Irishtown, Mount of Rocks, Hanover, McSherrystown and Oxford,—the best and perhaps the only hope of preserving religion and good morals in that country; for, having Catholic Schools, the catechism is well attended every day, catechetical instructions by one of the Fathers every week, and regular monthly confessions.

As regards my movements and doings in Philadelphia, I do not intend to say anything. Whatever is of importance, is *written down in the historia domus of the place;* —the difficulties we met with, how they were overcome, the crowning work of the grace of God which made itself felt almost irresistibly on all occasions. The Lord be praised in all His works! The balance is in the hearts of the people who witnessed with pleasure the practical results of the religious work of the Fathers.

In July, 1892, I was made one of the electors to go to Loyola in Spain for the election of a General of the Society. The Congregation lasted from September 24th, 1892 to the 6th of December, 1892. Then I was sent as a companion to Father Gallwey to the Holy Land for public Literary business. We arrived in Jerusalem on the Eve of Christmas, and remained in Palestine till the 21st of January, 1893. Leaving Jerusalem on that day, we passed Jaffa, Caifa, Beyreut; then Port Said, Ismailia, Cairo, and Alexandria. We left Alexandria on February 10th, 1893, and arrived at Naples on the 14th of February and in Rome on the 15th, late in the evening. Having assisted at the Pope's Golden Jubilee, February 19th, 1893, I left Rome, Feb. 21st, and arrived at Liverpool Feb. 25th, at half-past six P. M. On March 1st, the steamer "Berlin" of the Inman Line, at 3 P. M. carried me across the Atlantic, so as to arrive in Jersey City on the 12th of March, between 11 and 12 A. M. where I said Mass at St. Peter's College. The sketches of my travels to Europe, to Spain, to the Holy Land, Syria and Egypt, I left with Father Provincial in New York; also with Father Emerick; portions of them were published in THE WOODSTOCK LETTERS. The report of what has occurred from Alexandria to Naples, Pompeii,

Rome, the Pope's Golden Jubilee and all the way home is contained in my Day Book; some notices or articles appear in "The Messenger."

Soon after my return to the Gesu in Philadelphia, the people presented me with ten thousand dollars for the purpose of getting a new organ for the church. But Divine Providence wished that my successor in office should carry out the plan; because towards the end of June, 1893, I was unexpectedly appointed as Instructor of the Third Probation by Father General, and so I left Philadelphia at once to reside in the Novitiate, Frederick, Md., where I have exercised that office for these three years. The death of many of Ours, and the numerous defections of others from the Society, will, I am told, make it impossible to have a third Probation next year; and thus I am *expectans destinationem*, if I live.

In 1896–97 I was again Instructor with twelve Tertian Fathers.

[Most of the items relating to my travels and observations are contained in copy books, like the present one, marked thus: *No. 1; No. 2; No. 3; No. 4; No. 5;* The points given for the meditations during the thirty days' retreat, the conferences, the triduums, etc., are kept separate—especially writings on various subjects, and sketches for Missions, and short explanations on the Gospels on all Sundays;—see a large thick copy book, bound in black.]

Of the forty-four Jesuits, among whom were Fathers Anderledy and Miége, Father Henry Behrens and myself are the only survivors. And since the 17th of October 1895, when Fr. Behrens died, I am the only one living. Through the merits and the intercession of all these saintly Brothers, companions of Jesus, may God be merciful to my poor soul and eventually bring me to their blessed company! Father Behrens distinguished himself in a particular manner through his piety, laboriousness, zeal and mortification. *Requiescat in pace.*

THE GRAND ACT AT ST. LOUIS UNIVERSITY.

St. Louis University was in the glare of publicity for a brief spell on Wednesday, April 29. The Grand Act of Father Vilallonga on that day had for us something like historic significance as a valuable contribution to the growing traditions of our young theologate. Its interest to outsiders was due largely to the announcement in the public prints of President Roosevelt's intention to be present at a portion of it, on his arrival in St. Louis for the dedicatory exercises of the Louisiana-Purchase Exposition. The popular concept of a Grand Act was, of course, ludicrously inadequate, and one of the good results incidentally achieved by this scholastic event was the accurate information, dispensed locally in numerous respectfully conceived newspaper notices, concerning the nature, and aim, and difficulty of a distinctively Catholic function in the field of higher education.

The student chosen for the Act, Father Joachim Vilallonga, was born in Burriana, Province of Castellon, Spain, on August 13, 1868. After graduation from our College of San José in the city of Valencia in 1885, he at once entered the Society and spent the succeeding six years at Veruela, in the Province of Saragossa, where Ours have a novitiate and juniorate. Of these six years the customary two were spent by Father Vilallonga as a novice; three were devoted to the usual classic studies, while the last was applied to philosophy. From Veruela he went to Tortosa for his two remaining years of philosophy. At his Provincial's request, however, Father Vilallonga completed his two year course in one, on the expiration of which, in 1892, he was sent to the Philippines where he taught philosophy, physics, and mathematics for six years in the Ateneo de Manila, besides prefecting and conducting sodalities. It will be observed that he was an inhabitant of the islands when they changed owners in the fortunes of war. He witnessed the battle of Cavite and the siege of Manila. On his return to Tortosa, Spain, after his years of teaching, Father Vilallonga

studied theology and was ordained in July, 1901. He then came to St. Louis for his fourth year, and on its completion he was appointed to give the Grand Act which has just taken place.

The 212 theses, which Father Vilallonga undertook to defend, were published in a pamphlet of thirty-four pages and were dedicated to His Grace, Archbishop Kain, of St. Louis. None of Ours appeared as objectors during the Act. The seven reverend professors, who kindly consented to attack the theses, are distinguished teachers in the seminaries they represented. In the following account an attempt will be made to outline the course of the arguments. While it will suggest the main headings of the discussion, the exigencies of space render it incomplete in conveying an idea of the defender's abundance of equipment and easy confidence. The theses which were attacked were not the most difficult, and, therefore, not such as to call especially for elaborate preparation. This very element of unexpectedness furnished evidence of the defender's comprehensive mastery. His quotations from the Scriptures, the Fathers, and the Councils were numerous on every point and were made from memory. In fact the extraordinary power of memory displayed by Father Vilallonga impressed all his listeners quite as much as his metaphysical precision and readiness.

The house library, where the act was held, is perhaps the most effective bit of our interior architecture. As a library it is nearly perfect; as a hall it has serious limitations. Its great height is out of proportion with its floor space, which has a seating capacity of about five hundred. It has three galleries, the two lower running along the four walls, the third not crossing over the front of the library, where the apse-shaped wall curves in just before meeting the roof. Thus a large portion of the floor area is under the first gallery, and consequently, even when the speaker stands well out in front of the low, apse-like recess facing the audience, the acoustic properties of the hall are not the best. Still it has striking features which, on an occasion like that of the Grand Act, may be said to counterbalance this defect. Its pronounced Gothic character stimulates the imagination and is rich in Catholic and mediæval suggestion. Looking up one admires the open-timber roof with its polished rafters, springing upward and inward from the four walls and crowned with a gable of sky-light that lets the daylight stream downward into the court formed

by the triple gallery. Through the brass railings of the latter the audience below can catch glimpses of innumerable books in the long rows of book-cases, while a glance through any of the pointed-arch windows at one side of the hall will rest on the college church "of gray stone" near by. The atmosphere of our library is, therefore, decidedly academic and religious, and, as was said, most appropriate, in spite of some defects, as a setting for a public defense of Catholic theology. The decorations on the present occasion, here and outside on the façade, were the work of artistic scholastics and would deserve detailed description if it was not feared that this account might thereby outgrow its due proportion.

The Grand Act opened at ten o'clock with a prayer by Father James J. Sullivan, prefect of higher studies. Father Rector welcomed Cardinal Gibbons, Archbishop Kain and numerous visitors in a short Latin speech. On its conclusion Father Vilallonga, after kissing the rings of the prelates, ascended a low, carpeted platform and read his dissertation on Transubstantiation. This took up about twenty minutes and at its close the disputation began.

The Rev. Benedict Schmidt, O. F. M., Professor of theology in the Franciscan Monastery of this city, opened the discussion with an attack on thesis 200, which reads: "The Sacrament of Penance, the minister of which is a priest only, properly ordained and empowered with jurisdiction, is made up of matter and form as essential parts. The matter are the acts of the penitent; viz., contrition, confession and satisfaction; the form, which must be articulated in words by the human voice, is contained in its essence in the formula, *Te Absolvo*." Father Schmidt declared that the acts of the penitent merely created dispositive conditions for the reception of Penance and in no way entered constituently into its essence. This was especially true of satisfaction which comes after the sacramental form has been pronounced. It was not enough to say of satisfaction that it was integrating in its force, because the same thing would have to be said of contrition and confession, since the Council of Florence makes no distinction between the acts of the penitent and, therefore, either all the acts must be essential parts or none of them. Father Vilallonga satisfied this objection by explaining the imperfect analogy, hinted at in the Council by the use of the word *quasi-materia*, and showing the propriety and even the necessity of interpreting the passage in the Council in the light of Catholic

teaching and practice. The Reverend Objector then took up contrition and denied its material partnership in the constitution of Penance, (1) Because it was something internal and invisible, (2) Because it was not a *signum practicum* of grace. The argument continued along these lines till time was called.

The Rev. M. S. Ryan, C. M., D. D., Ph. D., Professor of dogma at Kenrick Seminary, ventured to dispute the truth of thesis 181, viz: "All the Sacraments of the New Law confer grace *ex opere operato* upon those who place no obstacle in the way; the Sacraments act not physically but morally, and not without respect of the disposition of the recipient." Father Ryan held that the Sacraments were physical agents of grace and all through his argument pushed the difficulty from the use of "*ex*" and "*per*" in the Scriptures and the Fathers. The defender made use of the classic answers to the objections and was about to explain the difference between moral causality and a mere condition *sine qua non* when the half hour was up.

The Reverend Joseph Selinger, D. D., professor of dogma in St. Francis Seminary, Milwaukee, was the third objector. He called the defender's attention to thesis 104 which says: "Grace, by which man is formally made just, is a certain gift which is created, is distinct from the Person of the Holy Spirit, is physically permanent and is really distinct from the soul in which it inheres after the manner of a habit." The objector laid it down that grace is uncreated and identical with the Holy Spirit, (1) Because grace is God's uncreated love for us, (2) Even in its terminative aspect God's love is uncreated, since it is the life of our spirit just as the soul is the life of our body, and between soul and body there is no intermediary agency of conjunction. The defender denied the similarity in the argument of his opponent and, since he is a firm believer in the "modes," denied also the statement of how the soul vivifies the body. In answer to his adversary's line of argument which veered to another kindred thesis, he was explaining the way in which we are justified by grace when time was up.

The last of the objectors in the morning session was the Rev. Edmund J. Wirth, D. D., Ph. D., professor of philosophy in St. Bernard's Seminary, Rochester, N. Y. He selected the sixth thesis which has the following: "Faith and reason prove irrefutably that God is one, eternal, immeasurable, unchangeable both physically and morally, and, in fine, infinite along every line of perfec-

tion." Father Wirth declared that God's immutability could not be demonstrated from reason since He lived and moved—two actions which, even in uncreated life, cannot be dissociated from change of one kind or another. The word "life," he maintained, was not applied equivocally to God and man, and yet in the case of the latter it is indissolubly connected with the idea of constant mutation. The defender acknowledged that life was not predicated equivocally of God and man, but analogically. The formal idea of life, as life, did not imply change, whatever might be said of our ideas of certain determinate forms of life, such as human life and plant life. The objector then took up the inconsistency, from a rational standpoint, of immutability and freedom. Liberty, he said, presupposed the power of changing. The term of God's free act was, or was not, in God. If in God, then there was mutation; if not, then there was no free action. The defender expressed his recognition of the force of this objection in a quotation from Suarez. He answered that the subject of the terminating act was in God, not, however, the term itself. According to human concepts, God's free action terminating in his creature suggests a quasi-relationship, subjected intrinsically in God from eternity, and terminating extrinsically in His creature in time. This terminating and extrinsic quasi-relationship in no way enters formally into the Divine act: it implies change. Not so the same quasi-relationship as subjected in the Creator. To the objector's subsumption that to suppose in God a fundament for real relationship between Him and His creature is the same thing as assenting to a real relationship between them, the defender explained the difference between predicamental and transcendental relations.

It was now half past twelve and time for temporary adjournment. Most of the clerical visitors accepted of the University's hospitality and repaired to the large dining-hall of the community for dinner. The attendance in the morning was mainly of Catholic clergymen. One noteworthy exception was the Rev. W. W. Boyd, a Baptist minister, prominent in St. Louis for his public activity in matters of municipal reform. He occupied a position well up in front both morning and afternoon, and, it was observed, maintained an intelligent expression of lively and sustained interest, and even led the applause whenever the defender scored an unusually good point.

At four o'clock the library was crowded to its fullest capacity by clergymen, alumni and lay friends of the

University. The scholastics very courteously relinquished the vantage ground below to their guests and found places in the galleries. At five minutes past four, the Cardinal and Bishop Hennessy were ushered to their seats in front among the guests of honor. Several rows of seats immediately behind them were reserved for the members of the President's escort, as was also the arm-chair beside the Cardinal, which Archbishop Kain had left vacant early in the morning session on account of his illness.

Father Sullivan then gave the signal for the re-opening of the Act, and, thereupon, the Rev. Henry Ayrinhac, S. S., D. D., J. C. D., professor of dogma in St. Mary's Seminary, Baltimore, declared that he desired to question the truth of thesis 37. The thesis stated that: "The dogma of the consubstantial character of the Three Divine Persons has always been explicitly professed in the history of the Church, and that previously to the Council of Nice the Fathers—St. Justin, Origen and Tertullian in particular—wrote on this subject in a manner that was in entire accord with the dogma." Father Ayrinhac objected to the idea of "Explicit profession," as used in the thesis. He began on historical grounds, but the defender's distinction on the implicit and explicit contents of an express belief led the discussion back to pure theology. The objector claimed that, in view of the unity of nature and distinction of persons in God, some distinction between the nature and the persons was necessary and that this distinction is not found in revelation. The defender answered that the act of faith is exercised on the fact of the unity and trinity rather than its explanation: hence a description of this distinction would be superfluous in revelation. To the objector's further argument, that the Fathers nowhere explicitly teach such a distinction, the defender subjoined the concession that they may not have taught any definite explanation of the distinction, but that they certainly taught some distinction either virtual or otherwise, for it underlies everyone of their attempts to explain the Trinity. Furthermore the religious controversies on the subject in the first centuries were not, as the objector alleged, any indication of an ignorance of this distinction. The Council defined the dogma not its explanation, and even to-day theologians disagree as to the nature of the distinction which in itself they admit as a defined truth.

The sixth objector to enter the lists was the Very Rev.

Daniel J. Kennedy, O. P., S. T. M., professor of dogma in St. Joseph's Scholasticate, Somerset, O. He was garbed in the snow-white habit of his Order. The fifth thesis, to which he took several exceptions, runs: "The existence of God, which on grounds of faith does not admit of doubt, can be ascertained with certitude by the light of reason from the works of creation: this knowledge, however, can be derived only by *a posteriori* methods of moral, physical and metaphysical argument, not by reasoning *a priori* or *a simultaneo.*

Father Kennedy denied (1) That God's existence could be proved from reason, because any reasoning on the subject presupposed what was to be proved, viz., universal and eternal principles of certitude and hence an eternal and immutable God. (2) That, if at all capable of proof, the Anselmic argument alone was valid, because in the present instance the method of concluding to the real order from the ideal was flawless. For the human mind is essentially an agency of discovery in the field of truth. Its idea of God is either that of a mere *ens rationis* or an *ens reale:* not an *ens rationis* because it is infinite; not an *ens reale* in the realm of pure possibility, for the same reason; therefore an *ens reale* actually in existence. This outline will serve to show the trend of Fr. Kennedy's objections which he urged with force and clearness. The defender's solutions of both difficulties were the usual ones. To give these satisfactorily was not so easy as it might seem to the reader of this account. The learned Dominican pushed his plea for St. Anselm's historic argument with versatile insistency which was hard to meet and which brought out the metaphysical subtlety and alertness of the defender.

The last of the objectors was the Rev. E. J. Hanna, D. D., professor of dogma in St. Bernard's Seminary, Rochester, N. Y., who selected thesis 155, "The human intellect of Christ was possessed, from the first moment of His conception, of beatific knowledge which extended to all things past, present and future, though not including all the possibles."

The subsequent argument was as follows. Christ suffered and therefore could not have enjoyed the beatific vision. To the distinction of natures it was urged that such vision was incompatible with ignorance of the last day which St. Mark's Gospel attributes to Christ. This ignorance was explained by the defender as incommunicable knowledge similar to that of a priest acquired in the confessional. As to St. Luke's statement that Christ

advanced in knowledge, it was necessary to distinguish between experimental knowledge and beatific or infused knowledge. St. Paul was quoted to the effect that Christ's character on earth was that of *viator* rather than *comprehensor*, which elicited the reply that it was both and that in the one Christ enjoyed the beatific vision while in the other He suffered. The discussion then turned on the note of the thesis, which, according to the objector, the defender had claimed to be *de fide*. It is not the note commonly attached to the thesis, but the defender undertook to hold it as the probable note, and the battle was waging around this point when the proceedings were interrupted by the arrival of President Roosevelt.

Indeed, the close attention of the audience had begun to relax several minutes before. Father Rector had left the hall at the sound of cheering that began far off and gradually grew louder along the avenue approaching the University. Grand Avenue in front of the University was dense with spectators when the carriages of the President's party and his escort of cavalry drew up at the door. Father Rogers was introduced to His Excellency as he alighted and conducted him through a guard of University cadets to the library. As the party turned the first landing on the stairs leading to the corridor of the second floor, where the library has its entrances, the scholastic choir struck up the national anthem from the landing above, much to the surprise and gratification of the President, who pushed aside his sedulous secret-service men and insisted on bowing three times very deliberately to the singers.

At the first sound of the song the discussion in the library stopped and all stood up in time to greet with a hearty cheer the appearance of our eminent guest. Everyone recognized the close-knit, muscular form that strode up the aisle with military erectness and decision. His Excellency's meeting with the Cardinal had every appearance of genuine and almost boyish delight. He clung to the hand of His Eminence for fully a minute, and the face, that has become familiar in numberless disrespectful prints, was wreathed in unconstrained smiles. This meeting of Church and State might be described as energetically amicable.

Mr. Roosevelt had barely time to seat himself in the arm-chair beside that of the Cardinal and to cast a smiling glance at his picture, hanging high above him amid a glory of color, when Father Rector welcomed him in the following words:—

"Mr. President: In the name of the faculty, the friends and the alumni of the St. Louis University, and in my own name, I bid you welcome to St. Louis University. You have come to St. Louis to inaugurate a great exposition, commemorative of the purchase 100 years ago, of the Louisiana Territory.

"As brethren of that intrepid explorer Marquette, as founders of the first college west of the Mississippi, as a college whose influence has extended throughout the whole extent of the Louisiana Purchase Territory, from Louisiana itself to the furthest Northwest, whose professors have gone out and founded therein churches, stations and schools almost innumerable, and six associate colleges, whose professors established the first Indian missions and followed the Indians in their wanderings even to Idaho and Montana, we think we may well be the first to welcome you on this memorable occasion to the Louisiana Purchase Territory.

"Our welcome is hearty and sincere; it is reechoed in the hearts of thousands and tens of thousands throughout the States of the Louisiana Purchase, who are proud to have been moulded by our teaching, or to have come under the influence of our ministry. They rejoice with us to-day in being able to express what is ever deep and abiding in our hearts, a loyal devotion to our country and its chief executive.

"As representatives of an educational system based essentially on religion, following, though at a distance, the great universities, we have ever put the study of theology, of God and his revelation, as the noblest and best pursuit of human intelligence and endeavor, for by our knowledge of God and his revelation will be regulated our relations to him and our fellow-men.

"The Apostle St. John says: "If any man say I love God and hateth his brother, he is a liar." So he that pretends to love God and loves not his country is no less a hypocrite and an enemy of the truth—for it goes without saying that next to the love of God is love of country; that is, love of our fellow-men of the same family and city and state and nation; love of the soil and the home and of all those institutions which are essentially bound up in the idea of state and nation; love and respect for those who by wise laws, just judgments and prudent but energetic execution, protect our rights and prosper our undertakings.

"These considerations are commonplaces in every Catholic school; they flow from religion properly understood, from sound philosophy, which but echoes the words of St. Paul and bids us obey the powers that be, as having power from Him from Whom all authority descends.

"We maintain that there is no truer patriot than the one who consecrates his loyalty by the double tie of right reason and sound religious teaching; and hence I venture to say that nowhere will be found for the chief executive of our

nation a more sincere welcome than in the hearts of the friends, the alumni and the faculty of this college of the Louisiana Purchase Territory.

"As our representative student, who to-day essays to defend the entire field of theology against all comers, combines in his person a native Spaniard, a long Philippine residence and apostleship, and an ardent love and admiration for the United States and her institutions, which he is now preparing to carry back with him to Manila, may I take the occasion to thank you, Mr. President, and to express our gratitude for the eminent fairness with which you have striven to handle that most difficult of questions, our island possessions, and to express our admiration for the broad-minded generosity with which both in Rome and Manila you have striven to do justice to the large Catholic interests involved.

"As we look back with pleasing recollection to the far-off days when our University was visited by such men as Dickens, Clay, Webster and Van Buren, so this visit of President Roosevelt, accompanied by distinguished friends, shall go down as a red-letter day in the calendar of St. Louis University."

Father Rector was frequently interrupted by applause in which the President heartily joined. At the close of the address of welcome His Excellency rose to reply as follows:—

"Father, Cardinal Gibbons, Gentlemen: It is indeed a pleasure to be received here as the guest of the first and oldest University founded in our country west of the Mississippi river in this Louisiana Purchase. (Applause.) I know your work; I have myself been much in the West and I have come across the traces of your work both among the communities of our own people and among the Indian tribes; and it is indeed a pleasure to be here to-day in this historic University and to greet you, and to listen as I shall to the well nigh unique ceremony in this part of our country. I thank you personally for your kind allusion to me. I would hold myself recreant to the principles upon which this Government is founded did I not strive as Chief Executive to do fair and equal justice to all men without regard to the way in which any man chooses to worship his Maker. (Loud and continued applause.) I thank you for your greeting and appreciate it, and I can assure you, you are not as glad to have me as I am to be here."

The remarks of President Roosevelt were delivered in a vigorous staccato manner which left no doubt as to their sincerity. When the applause stopped, Cardinal Gibbons, who wore the red robes of his princely office rose to congratulate the defender in the following short speech:—

"Doctissime Pater, nomine excellentissimi Præsidis Statuum Fœderatorum, nomine hujus coronæ ornatissimorum virorum, et meo ipsius nomine, ex intimo corde tibi gratulor propter defensionem thesium contra tot tantosque adversarios; dignam certe clarissimi alumni Societatis Jesu. Felices, Pater, felices alumni qui ex flumine intelligentiae tuae aquas veritatis hauriant.

"Prospere procede et regna."

Father Vilallonga, with wonted graceful fluency, made the following acknowledgment of the Primate's congratulations.

"Venia Excellentissimi Praesidis Statuum Foederatorum, Eminentissime Cardinalis Gibbons:

Eminentia Vestra, propria qua utitur comitate et animi benevolentia, me humillimum Societatis Jesu alumnum dignatur laudibus cumulare, quibus nihil agnosco in me ipso dignum. Si quid est in me, quod certe minimum est, id totum debeo Societati Jesu. Ipsa semper, Mater mea tenerrima, filium indignum in sinu suo per septemdecim continenter annos fovit; et praeterquam quod apud omnes nationes semper laude dignum fuerit hominem amore maximo Matrem prosequi, hanc ego hodie statuo Matrem corde, lingua et mente usque ad supremum vitae spiritum amare, verbo et veritate; ita ut omnes meos labores et vigilias semper impendam ut lemma Sancti Ignatii pro mea tenuitate adimpleatur: Ad majorem Dei gloriam."

After these speeches, to which the President listened in wrapt attention, Father Sullivan announced in Latin that anyone present now had the liberty of taking issue with the defender on any of his theses. In the pause that followed Cardinal Gibbons looked towards the President, but in mock terror the latter disclaimed any desire to take advantage of the privilege. One of Ours was about to object against a thesis, when those in charge of the President intimated that his other appointments were pressing. The Cardinal then arose to go and thus the Grand Act closed. President Roosevelt delayed several minutes to shake hands with the defender and to congratulate him warmly, and to hold brief chats with those of Ours who were introduced to him.

In the audience, besides those already mentioned, were the Very Reverend Thomas J. Gannon; the Very Reverend Joseph Grimmelsman; Rev. Henry Dumbach, Rector of St. Ignatius College, Chicago; Rev. Father Robert, Superior of the Passionist Monastery at Normandy, Mo.; Rev. Father Nugent, President of the Kenrick Seminary; Brother Justin, Superior of the Christian Brothers' College, St. Louis; the Hon. Thomas H. Carter;

Mr. Richard C. Kerens; the Hon. Martin H. Glynn, who was a member of the President's escort, and who shortly after his arrival in the library recognized the Very Rev. Father Gannon, sitting up in front, with the audible exclamation of surprise, "Why, there is my old Professor!"

In conclusion, the following letter to Father Rector from Mr. Daniel C. Nugent, a wealthy and prominent Catholic gentleman of St. Louis, will be valuable as outside testimony concerning the event here recorded.

Reverend and Dear Father,

It having been my good fortune, as a member of the Reception Committee of the Louisiana Purchase Exposition, to have the honor and pleasure of escorting his Excellency, President Roosevelt, on his recent visit to our city, when he attended the very interesting exercises at the St. Louis University, it gives me great pleasure to inform you of the following:—

The President turned to me in the carriage as we drove away from the University, and, after saying how much pleased he had been with the reception accorded him, exclaimed with much show of feeling, "I was thrilled and delighted by the whole affair!"

On our way to the University from the Odeon he expressed great pleasure at the prospect of meeting "his friend, Cardinal Gibbons."

I cannot refrain from adding a word of my own before closing this note. I have had the opportunity of witnessing the various receptions tendered the President while here, and I must tell you, without wishing to flatter you but simply in the interests of a true record of the event, that his reception by the St. Louis University stood out by itself as the best ordered and most dignified at the same time cordial, that was accorded him during his entire stay. I remain, my dear sir,

Yours very sincerely,

Daniel C. Nugent.

To the Reverend W. B. Rogers, S. J.

Much of this interest and dignity was due to the transparent mastery, modest confidence, and the air of gentle distinction which is the natural endowment of the Father who was the central figure in the Grand Act. A forced restraint has been exercised in this account so as not to offend in the delicate matter of praising; but Jesuit readers ought to know that we were all very proud of the Society's representative during every minute of the long four hours' discussion.

OUR COLLEGES AND SODALITIES AT MANILA.

A Letter from Father Joachim Añon, S. J.

We are indebted for this letter to Father Añon, who has just finished his third year probation at Florissant, Missouri. He belongs to the province of Aragon and has spent several years at Manila. He is to return to Manila and is at present in this country to learn English. —Editor W. L.

ST. STANISLAUS, FLORISSANT, MISSOURI,

June 12, 1903.

REV. AND DEAR FATHER,

P. C.

We have in Manila two colleges,—the "Ateneo" under the patronage of the Immaculate Conception and the "Escuela Normal" (Normal School) dedicated to St. Francis Xavier.

THE ATENEO.

The Ateneo is situated in the walled city of Manila. It accommodates boarders, half-boarders, and day scholars and has besides the grammar and classical courses, special classes in Commerce, Mechanics and Agriculture. This college has a good cabinet of Physics and a really magnificent Museum of Natural History. The chief course, however, is the classical and in it the "Ratio Studiorum" is faithfully followed. Latin is the language used both in Rhetoric and Philosophy. In Philosophy, Father Mendive's text book is used and the regular public disputations are conducted in Latin. All comers are allowed to object, and sometimes even the Professors from St. Thomas'—under the charge of the Dominicans —take up the argument.

Besides this, the students give several other exhibitions both in poetry and oratory. The most solemn, however, is the public entertainment known as "La Academia" (the academy), which takes place every year in commemoration of some great event. This year the event celebrated was the Jubilee of our Holy Father Leo XIII.

The program was very elegant; without doubt one of the most beautiful programs ever published by the Ateneo. The development of the subject-matter, too, was in keeping with this program. The motto "*Lumen in cælo*" was divided into three parts, under the heading "*Oriens*," "*Illuminans*," "*Regnans;*" and all blended together in such a way as to merge into one whole. The plan was, as is customary there, drawn up by the professor of Rhetoric but the poems were written by the students themselves. As we learn from several reports, the decoration was well suited to the occasion, and the performance in every way successful. The academy was presided over by His Grace the Delegate Apostolic to the Philippines, and the exhibition hall was taxed to its fullest capacity. Every one was exceedingly pleased, and Mgr. Guidi could not help repeating several times, "*splendid! splendid!*" The daily papers of Manila praised it highly.

A few months later the same College held its commencement exercises. I translate the account issued by "Libertas" on the thirteenth of March, under the heading "*Ateneo de Manila.*" It runs as follows:—

"At this well-known College, so wisely conducted by the Fathers of the Society of Jesus, the distribution of premiums took place yesterday evening at five o'clock. The exhibition hall was elaborately decorated with bunting and flowers. The bright colors of the Immaculate Conception stood out artistically combined with those of the Pope and interspersed with inscriptions written in five different languages. The galleries as well as the floor were filled with distinguished visitors. The Most Rev. Delegate and the Right Rev. Bishop Alcocer occupied the posts of honor. The principal object of this day was to make known the work of the whole year, and to award medals and prizes. The Ateneo gave an undeniable proof of its vitality, for the students to receive prizes counted over 200. The elocution and the music were excellent, and the frequent and prolonged applause bore testimony to the fact that the audience appreciated both. The play 'Napoleon en Sta. Elena' was beyond all praise, and the actors succeeded in holding the attention of the assembled prelates and visitors. The elegant decoration as well as the tasteful selection of the costumes enhanced the brilliancy of the performance. We give our most heartfelt congratulation both to the professors and to the students of the Ateneo."

Attached to the "Ateneo" are the "Casa Mission"

(Mission House) and the Church. The former is the first house our Fathers occupied when they came to the Philippines in the year 1829, Father Joseph Cuevas being the pioneer and the first Superior of the Mission. The church was built by the Filipinos—the Indians, as they are called in the Islands—under the direction of Brother Francis Riera S. J. who drew up the plan. It is a beautiful church made of various precious woods brought expressly for this purpose from our Mission of Mindanao. The marbles, however, came from Italy. It is considered the finest church in Manila, and was dedicated to our holy Father St. Ignatius on the 25th of July in the year 1889. The church was built to raise up again, as it were, the famous church of St. Ignatius erected by Father Sedeno S. J.

It may not be out of place to remark that this Father Sedeno was the one who constructed the walls of Manila, —walls which so won the admiration of Gen. Wheeler that when there was question of destroying them, he begged the government to spare them as a monument of fortification in past ages.

THE NORMAL SCHOOL.

The "Normal School" is established in the "Ermita" one of the most delightful suburbs of Manila. It is a spacious building surrounded by a beautiful garden. It was formerly the official Normal School of the Philippines so that all the teachers of the Islands were graduated from it. Whatever is needed for the better training of teachers is found here. Hence it was that its graduates could always vie with those from European Normal Schools. The Central Manila Observatory under the direction of Father Algué is connected with the Normal School. The Normal School has its own commencement. The last one is thus described by the "Libertas:" "The well-known words of the poet, 'omne tulit punctum, qui miscuit utile dulci,' were well verified at the commencement exercises held last Saturday, March 14th, at the Normal School. The large garden extending to the inner court of the College was tastefully decked out, Mgr. Guidi was seated in front with Bishop Alcocer at his side. The Jesuits were mingled with their guests in the distinctive robes of their Religious Orders. The remaining seats were occupied by a select audience.

"The students went through the program most successfully, both in the explanation of the instruments and in the illustrations projected on the screen. They

gave a clear and interesting explanation of the principal phenomena of astronomical geography. At the end of the projections our attention was agreeably attracted to a beautiful picture of our well known and beloved Father Faura S. J. The picture was true to life, and the assembly broke into loud and enthusiastic applause. But the enthusiasm reached its climax when the picture of Archbishop Guidi was thrown on the screen. Everyone kept applauding until the picture was taken away. The spectators availed themselves of the occasion to give an ovation to the representative of the Pope in the Philippines.

THE ACADEMIES.

For the practice and perfection of their literary work different academies have been established among the students. These academies give from time to time public exhibitions which are well attended and serve to incite the students to apply themselves with interest to their studies. The academies of St. Francis Borgia and of St. Stanislaus hold their meetings regularly every week. The pupils of the first, the second and third year of Latin, along with those of the first year of the Commercial Course have exercises in reading and elocution in the academy dedicated to St. Stanislaus. In St. Francis Borgia's, scientific subjects and religious themes are treated. The recitation of poems interspersed with music serves to render these meetings more attractive. To this Academy belong the students of St. Thomas University—conducted by the Dominican Fathers—those of the fourth, fifth and sixth year of classics, and those of the second and third years of the commercial course.

THE SODALITY OF THE BLESSED VIRGIN.

Both in the Ateneo and in the Normal School, the Sodality of the Blessed Virgin is established for the spiritual welfare of the students. These sodalities are prosperous and are the means of doing much good. A recent letter from the Ateneo tells us of the Sodality as follows:—

"We have just established the "Laus Perennis," or perpetual worship in honor of the Immaculate Conception and St. Aloysius. It is a great pleasure, to watch the appointed sodalists coming in at five o'clock in the evening and kneeling devoutly before the altar of the Blessed Virgin in our church. They make a visit to our Lady

and another to St. Aloysius. The ceremony is presided over by two prominent sodalists, for whom prie-dieus are placed in a conspicuous place. The turn for the visits and the leader are posted up beforehand at the College. Some title of our Blessed Lady to be honored is marked down with the virtue to be practised and the intention to be prayed for at the visit. You cannot imagine how much this simple practice has enkindled the spirit of devotion and piety among our day-scholars. On October fifth some sixty new sodalists were admitted and as many more on the feast of the Immaculate Conception.

This feast of the Immaculate Conception last year will go down to history as a red letter day in the calendar of our Sodalities in Manila. For on that day four illustrious sodalists were enrolled among its members. They were His Excellency Mgr. John B. Guidi, Apostolic Delegate to the Philippines, Rt. Rev. Martin G. Alcocer, Bishop of Cebu, and administrator of Manila, Hon. James F. Smith, Secretary of Instruction in the Philippines, and Hon. Cayetano S. Arellano, President of the Supreme Court of Manila.

Mgr. Guidi pontificated for the first time at the solemn High Mass in our Church. Shortly before his appointment as Delegate Apostolic he had been consecrated Archbishop of Stauropoli; but he had not yet celebrated his first pontifical Mass. General Smith attended this Mass, and mingled with our sodalists wearing on his breast the medal of the Immaculate Conception and of St. Aloysius. The General is well known in this country for the glory he has brought to the army. By his enrollment as a sodalist he ranks with those famous Generals who, as John de Austria, felt proud to enroll themselves in the glorious army whose Captain is Mary.

As to Mgr. Guidi and Bishop Alcocer, suffice it to say that their own names and the high place they hold in the Church are the best praise of their virtue and learning. As representatives of Leo XIII. they follow the footsteps of the Great Pontiff, who counts among His glories to be a member of the "*Prima primaria.*" And in regard to Hon. Cayetano S. Arellano it will be enough to recall that the Government of the United States has so appreciated his merits as to name him President of the Supreme Court of the Philippines. These new and illustrious companions will, no doubt, encourage our sodalists to greater exertion in the works they have under-

taken to promote the glory of God and the honor of the Blessed Virgin.

Among these works the "Hospital section" is deserving of special mention. It has always been in accordance with the spirit of the Sodality to visit and console the patients at the Hospital. This holds especially true in the Philippines; for we read in the history of Father Colin S. J. that our Fathers used to charge the sodalists with this care, and whenever they founded a village they would establish a Sodality of the Blessed Virgin for that purpose. This section is perfectly organized. It has a council to look over the work and foster it, and the sodalists take a deep interest in it. God's grace co-operates with their zeal, bringing from heaven many a blessing both spiritual and temporal. Several patients, who for many years had been careless in regard to their duties, have been brought back to God by the young apostles, and others are indebted to them even for having been called to the faith.

One case is worthy to be mentioned. Last November the Sodality was aggregated to the Apostleship of Prayer, and on that occasion the sodalists visiting St. John's Hospital distributed some badges of the Sacred Heart of Jesus. Among the sick men there was a Moro from Ioló, who asked also for a badge. The visitors gave it to him, praying to the Sacred Heart for the conversion of that benighted Mahometan. The prayer was heard, and the Sacred Heart fulfilled once more the promise made to Blessed Margaret. The Moro asked to be baptized. Those who know the fanaticism of the Moros in adhering to their prophet can imagine the sentiments of mingled joy and wonder that filled the hearts of our young men at the work of God. They went to instruct him every Sunday; but he was so eager to receive Holy Baptism that he entreated his companions in the ward to teach him the Christian Doctrine every day. Accordingly, Baptism was administered to him on the eighth of February.

Catechism is also taught in our Church and in the different parishes of Manila by the sodalists under the direction of our Fathers. Boys, girls and grown up people attend in crowds. Our Fathers encourage them by visiting the various churches and distributing rewards.

Besides, every Sunday evening Father Catalá gives lectures on Religion in a private hall. A great number come there to listen to the Father, and they are allowed to question him or object to the matter. Father Foradada also gives lectures in the Church of Santa Cruz at

8 o'clock in the morning during the high Mass. These lectures are very useful, nay even necessary, in making the mysteries of our Faith better understood. For the Protestants are proselytising; and as the people are rude and disposed to novelties, they follow anyone who tells them idle stories flattering their passions and superstition. For this reason, too, and in order that ignorant people may know how to answer the falsehoods taught them by Protestants, Father Catalá has published a book "*El Católico Filipino*" (the Filipino Catholic). It is written both in Spanish and Tagalo. Father Catalá answers with strong arguments the misinterpretation given by Protestants to the texts they quote from the Bible.

Worse than the Protestants is another class with whom we have to deal and who do much harm. For unfortunately there are a great number of villains in the country and it is they who howl against the Religious Orders, and invent slanders and spread abroad reports conjured up by their fevered imagination. As the Filipinos are simple, these wretched men do a great deal of harm. Another evil is a society which has been established for workmen which leads directly to Socialism. Riots are quite frequent; to-day the printers, to-morrow the cigar-makers, another day the stevedores give up work claiming more wages and less hours of labor.

There is also a new society entitled "*the carabas*" ("carabas" is a native beast of the Islands belonging to the genus "Bubalus"). The end of this society is to abet drunkenness and gluttony. At the opening of the meeting each member has to drink literally a horn of the carabas full of whiskey. The whole furniture of the place of meeting is in keeping with the same idea of the carabas. Hence the "*zacate*" (a kind of grass) is never wanting in their banquets which they hold frequently; in which moreover, they make use of horns and hoofs of the carabas instead of glasses to drink from. Everything they do there is so vile and low, that one would doubt whether they are men or rather a new kind of carabas disguised as men.

Only a few days ago Pascual Poblete and Isabelo de los Reyes with some others founded a new Church, independent of Rome. Poblete acting as Pope appointed Archbishops, Bishops, and I do not know what else among the Filipino clergy. A good many priests, of course, protested against such ridiculous boldness; but some others, though very few, agree with Poblete. Among these few is Father Gregorio Aglipay, appointed Arch-

bishop of Manila. It is said that he is about to put in a claim for the Cathedral. Because, as he says, the Churches belonged formerly to the Spanish Government, and therefore they belong now to the United States.

You will ask, perhaps, who is this Father Gregorio Aglipay? He is a Filipino secular priest, who after due canonical admonition was excommunicated by the Most Rev. Archbishop of Manila. When the war broke out against the Americans, Father Aglipay cast off the clerical habit and fought as a general of Aguinaldo. After the surrender of this leader, Father Aglipay went on fighting for a while, till at last, seeing the star of his glory darken, he joined the "Federal Party." For further information see "The Messenger" Dec. 1902.

After being acquainted with such leaders of the Federal Party as Aglipay, Poblete, Buencamino, etc. I need not remark that the Federal is the most unpopular with the Filipinos, nay the worst party in the Islands. Fawning on the United States officials they are always boasting of their loyalty, and unfortunately many believe them. But the Filipino people, who know them well, call them "*paucistas*," that is to say, men craving to fill their stomachs. They were twice traitors, and as the "Standard and Times" noted, an oath is not more sacred because it is given to our flag. Let a good opportunity offer, and we shall see the unfaithfulness of the Federal Party.

Let me conclude with something more consoling, viz, the situation of our Society in the Philippines. This should arouse in our hearts a feeling of gratitude to God and increase our love and esteem for our vocation. It is indeed by a special blessing of God that the Society is so acceptable to all in these islands. Moreover, it has once again been proved that when we live up to our Institute, God takes us under his especial protection. There is no doubt that the last few years have been fraught with trials and hardships for our Mission, but thanks be to God, the Society is held in such high esteem that the Apostolic Delegate relies chiefly upon us to carry on the work of the church under the new conditions imposed upon it. Hence if our Fathers were three times as many as they are, they would be still overburdened with the work already in hand. As it is they have to refuse many good works which it would be profitable for them to undertake. We cannot refuse everything and it seems quite probable that we shall have to take charge of the central seminary of Manila. Mgr. Guidi

assures our Fathers that such is the express will of His Holiness. This year the "petit seminaire" will be opened. The students will attend for the time being the classes of the Ateneo; but they will be lodged in the new Seminary, which stands close to the College, and is one of the handsomest buildings of the walled city. It was erected by Archbishop Nozaleda.

The giving of Missions is another work to be urged on. The Delegate is thoroughly convinced that this would be enough to keep Protestants in check, and to do away with the Filipino church started by the apostate Aglipay. As a matter of fact, there are at present only two Fathers occupied in this field of labor, and the result is that wherever they have given a mission it was followed by the closing of the Protestant church and the abjuration of Aglipay's schism. During Lent Father Catalá, who is one of the missioners, went to Obando to give a retreat to 1050 men. For eight days they led in the convent a regular community life observing strict silence, meeting for the exercises at the sound of the bell, and making, besides the instruction and spiritual reading, four hours of meditation, one of which ended with a public discipline for the space of a *Miserere* slowly recited. All of them, of course, went to Confession and Communion; and when Father Catalá bade them farewell they not only burst into tears, but even rushing upon him they kissed his hands, his cassock and even his feet.

Shortly after, Father Foradada, the popular missioner in Manila, gave a mission in Tondo. It was, they say, one of the most fruitful missions yet given. The abjurations were numerous, the general Communion large, and the public procession through the streets a striking manifestation of piety and an unmistakable triumph of the Catholic Religion. All this has convinced the Delegate of the necessity of sending bands of missioners throughout the country, as the surest means to remedy the evil done by the Protestants and schismatics.

I am here only speaking of Luzon, not of the Mission of Mindanao, that battlefield of heroes admired even by the most bitter enemies of the Society. But this would take me too far, and I must bring this long account to a close.

Yours faithfully in Christ,

JOACHIM AÑON, S. J.

PIUS X.—AN IDEA OF HIS CHARACTER AND LOVE OF THE SOCIETY.

For the following Notes we are indebted to Father Chandlery, Substitutus Secretarius *for our Assistancy. They give us the popular view of the Holy Father's character and virtues and will serve to afford us some idea of His Holiness till an authoritative life appears. We are thankful to Father Chandlery for the trouble he has taken to collect these interesting details and we deeply appreciate his kindness in sending them to* THE LETTERS.—Editor W. L.

CASTEL GANDOLFO, PRESSO ROMA,
August 16, 1903.

REV. AND DEAR FATHER,
P. C.

The new Pope is a delightful man, so kind, so winning, so humble, and at the same time, so learned, and practical. God has distinctly chosen him to rule the Church in these critical times. He has all along shown himself to be a Priest and Bishop after God's own Heart and his Pontificate is sure to be rich in blessings to the Church. A prominent Cardinal said to one of Ours :— "No one could see and know Cardinal Sarto without loving him : he is so full of goodness, humility and simplicity." He added,—" Yet, though so humble, he has a strong character."

His great characteristic is said to be *zeal*,—zeal for doctrine, zeal for discipline, zeal for Catholic union, by Catholic associations and organizations. He has done wonders at Mantua and Venice, infusing fervor into the Catholics, and strengthening them by association against their enemies the liberals and anti-clericals.

So little did he dream of the great honor that awaited him, that he had in his pocket a return ticket to Venice, and was anxious to get back as soon as possible.

His humility made him shrink from the dignity of the Papacy, and he fainted when he saw the votes of the Cardinals centering on him. Recovering consciousness, he urged all sorts of reasons—health, incapacity, etc.—against accepting the exalted position offered him ; but the Cardinals, chiefly Cardinal Ferrari, calmed his scruples and overcame his reluctance.

He is full of the spirit of piety; and, if there be any truth in the prophetic title *Ignis Ardens*, this appellation would refer to his piety and zeal.

During the Conclave, Cardinal Lecot of Bordeaux hearing his brother Cardinals speak highly in praise of Cardinal Sarto, went to make his acquaintance, and find out what sort of a man he was. He addressed him in French. Cardinal Sarto replied,—

"Non satis intelligo linguam Gallicam."

The French Cardinal, affecting to be horrified at such an admission, exclaimed, "Qui non intelligit linguam Gallicam, non potest esse Pontifex."

"Deo Gratias!" was Cardinal Sarto's reply, much to the amusement of those standing by, and much to the discomfiture of the French Prelate.

Beautiful stories are told of his *charity*. He once sold his horse and carriage to relieve some case of distress; and, on another occasion, pawned his episcopal ring for a similar purpose. To a poor person, who was begging at the door, he gave away all the meat that was being prepared for his dinner, content to dine that day on bread and fruit.

He was idolized by the people of Mantua and Venice, because of his charity. Whatever money he got went straight to the poor, and all his influence was used to alleviate the hardships of the poor. At the same time, he taught the poor and the laboring classes, to help themselves; and, by establishing rural banks, cooperative societies, etc., promoted thrift among them, and did much to lessen the sufferings of the North Italian peasantry.

He has never sought to conceal in any way that he is a child of the people, and his great work as parish priest, Bishop and Patriarch, has been that of the apostle of the poor and of the working classes, by whom he was loved, as hardly ever Bishop was loved before.

A laboring man at Venice, who was declaiming violently against priests before a throng of poor people, said in a passionate tone: "I hate all priests." Suddenly checking himself, he added: "All, except the Patriarch. For him I would go through anything, even through fire."

Beautiful instances, too, are also related of his *simplicity*.

At Venice his two sisters kept house for him, and he wished them always to dress like plain country people. He refused to make use of the gilded barge belonging to the Patriarch, and went about Venice in a common

black gondola, with a single rower. It is said that this boat will now be put in a museum.

His fare at table was that of the poorer priests, chiefly rice and boiled meat.

He talked to the people in their own native patois, to show that he was one of themselves. Full of consideration for all, he tried to spare his servants all extra trouble, dispensing with their attendance, especially in the hot hours of the day.

His relations with the Society.—He is said to be greatly attached to the Society, and, at Venice, had a Jesuit confessor, Fr. Salgari, whom on one occasion, he brought with him to Rome.

The day after his election, he gave audience to Father de Santi and another Father of the Civiltà, received them with great warmth and cordiality, praised the work of the Civiltà, and said he had need of their help and that of the Society in the difficult position in which he was placed.

The next day, Father Zocchi, an old acquaintance of his, went to offer his homage and congratulations. "Come," said the Holy Father, "let us have a stroll together in the garden."

Happening to meet Cardinal Steinhuber with a young priest, an ex-Germanico, he spoke with great affection of the Germanici and of the Fathers in charge of the College. "Take my blessing to all the Germanici" (i. e. students of the German College) "*Riverisco i Padri.*" These latter words mean much, coming from a Pope.

One of Ours, writing from Venice, says: "Cardinal Sarto was most intimate with our Fathers here, and a constant visitor at our house. He did not wish the Fathers to come down to the parlor to meet him, but went up to their rooms like one of ourselves."

When on a visit to Görtz, (Goritza) he stayed in our house.

Maestro Perosi (a Priest), the great light in the musical world, master of the Papal choir, in some way owes his celebrity to the Pope's protection, whose chapel and choir master he was at Venice. Perosi is very friendly to us and has a brother in the Society. He secured one of the best places in St. Peter's at the Coronation for the Germanici students, and ten of them were invited to sing the Litany at the Coronation service.

The London Times correspondent (a Protestant) gives the following appreciation of the Pope's character: "Kindly and charitable almost to a fault, for he is, per-

haps, too easily moved by any tale of distress; intensely religious in sentiment; shrewd in his dealings with the world and not easily deceived; genial in his manners and not without a certain and marked innate dignity; and, above all, possessing a keen sense of humor which inclines him to meet foolish pretensions or vexations with a good-tempered jest. A strong and lovable character, not without those contradictions which strong characters sometimes possess."

The Italian liberals are very sore at his election, for he has the reputation of being absolutely uncompromising on the Roman question; '*intransigente verissimo.*'

Commendo me SS. Sacrificiis.

Yours very sincerely in Xt.

P. I. CHANDLERY, S. J.

Substit. Assist^ae^ Angliæ.

ST. ANDREW-ON-HUDSON—OUR ILLUSTRATIONS.

We publish in this number of THE LETTERS six illustrations of our new novitiate along with a plan of the ground floor. These illustrations are reproduced from photographs taken last spring by Father John A. Brosnan especially for our readers. It was impossible for us to procure them to accompany the description of St. Andrew which appeared in our March number without unduly delaying that description for which many of Ours were waiting. This will explain why they were not given then. We are indebted for the reproduction of these photographs in half-tone, as for many of our illustrations in the past, to the courtesy and generosity of the editor of "The Messenger," to whom in our name and in that of our readers we beg to offer our sincere thanks. The dimensions of the building were given in our March number and can easily be made out from the scale accompanying the ground plan. A comparison, however, with the dimensions of the scholasticate at Woodstock will give a better idea to most of our readers than mere figures. The building is almost of the same length as that of Woodstock, but on account of its height appears smaller. It has none of the squatty appearance of the scholasti-

cate, which is one story lower than was planned by its architect, Father Sestini. The two wings are twenty-five feet longer than those of Woodstock, and, as is the whole building, one story higher. The cloister is a feature possessed by none other of our houses in this country and is far superior to the porches at Woodstock. Its great length and breadth make it large enough for the whole community during bad weather and being lit by electricity, as is the whole house, is serviceable for the evening as well as the noon recreation. The illustration entitled "View from the River" shows the building as seen from the north or beyond the Juniors' wing and gives some idea of its size and massiveness. It is the view seen coming down in the day boat and by far the best view to be had from any part of the River. The "View from the Post Road" is a rear view of the building showing the cloister and, if examined closely, the temporary wooden connection in the cloister where the future chapel is to be built. A "View of the Main Entrance and Porch" is also given, and finally a "View of the Exterior" and another of the "Interior" of the beautiful Chapel of Our Lady of the Way.

These different views will, it is hoped, give our readers who have not visited St. Andrew an idea of this new "Landmark of the Hudson," as it has been appropriately called. They will too perhaps illustrate the impression made on one who examines the building. This impression is one of simplicity, as becomes a religious house and especially a novitiate, and of a remarkable solidity. Though looking so solid and enduring, it does not, however, appear heavy or depressing. This is especially remarkable in the interior. The abundance of light, even in the long corridors, gives a cheerful appearance, which will be increased when the cloister court is levelled and sodded. The arrangement of the different sections for the Tertians, Juniors, and Novices shows that much thought was given to the plans, for nothing seems missing, and everything convenient. The chapel alone is wanting and this, it is hoped, will, through the generosity of a benefactor, soon become a reality. St. Andrew is truly a noble structure and destined we hope to witness the formation of many souls to the religious life.

CREIGHTON'S DOUBLE ORATORICAL VICTORY.

A Letter from Father M. J. Stritch, S. J.

OMAHA, June 28, 1903.

REV. AND DEAR FATHER,

P. C.

I see you persist in your demand for some information regarding the Oratorical Contests in which Creighton boys have participated during the year just past. There is nothing very laborious in putting together the few items of interest in the case; and I should have written you long ago had I believed that such matters were of any importance to yourself or your readers.

Last year some account was given of the organization of the local, state, and interstate Oratorical Associations. The rules and conditions of the contests were also briefly set forth. If, contrary to my opinion, any one of your readers cares to look up these regulations he may find them in the issue of the LETTERS for July of last year.

As far as the contests of this year are concerned, here are the few facts which strike us as worth chronicling. Early in the year the local oratorical contest was held among the Creighton boys. It resulted in Mr. Francis Montgomery's winning first place. This made him Creighton's representative orator at the Nebraska State Contest held in Lincoln, Jan. 30, 1903. There Mr. Montgomery met and triumphed over five other similarly chosen contestants from the other Colleges in the Nebraska Oratorical Association; viz. Bellevue College, Grand Island College, Doane College, Cotner University and the Wesleyan University.

As often happens there was an oversight in adding and combining the markings of the six judges. On the false calculation made, Doane College was given first place, Creighton University, second. After returning from the Theatre to the hotel the secretary of the state Association carefully reviewing the markings discovered that Mr. Rowlands of Lincoln, one of the judges on delivery, had not noted in conformity with the requirements of the by laws. He had given Creighton first place, and then marked three others second and equal.

The by laws provide that no individual judge shall mark any two contestants equal. The three marked second and equal should have been ranked second, third and fourth. This would have let down the next in merit according to Rowlands' markings to the fifth place instead of the third where that judge had placed him. In the final results the correction of this mistake placed Creighton first, Cotner second, and Doane third. The parties disadvantageously affected demurred and asked to substitute the votes of the referee judge for those of Mr. Rowlands. In this proposal the Creighton delegation acquiesced. But Creighton came out first once more and the dispute was apparently ended. Mr. Montgomery was unanimously proclaimed winner and was immediately awarded the honors and emoluments of his victory.

In former years Creighton was looked down upon with condescending magnanimity by her superior rivals ; but now she had achieved the honor, unique in the history of the Association, of winning two annual contests in succession. The humiliation was not to be borne.

Disappointment and chagrin became ingenious. It was discovered that the votes of the referee judge were used in a case not contemplated or specified in the by laws, it was discovered that Mr. Rowlands had voted unconstitutionally, it was discovered that in order to do justice to all parties there must be a new contest and the old one with all its proceedings and results declared null and void. A clever lawyer was employed to travel up and down the state, to persuade the colleges that this was the only proper way out of the difficulty, and to convert them to this equitable view. Creighton made none of the above discoveries, did not like the methods of persuasion, and was not to be converted.

A meeting of the Association was called, however, and the delegations from the different colleges met at the Lindell Hotel, Lincoln, March the second.

The better part of a day was spent in earnest discussion. But the Doane-Cotner party even with their lawyer had not sufficient legal wisdom. The Creighton delegation had consulted able lawyers, and were shown that the meeting was illegally called and would not be competent to annul what had been previously done or make any rulings binding on the Association or any branch of it. Armed with this advice the Creighton delegates refused to recognize the validity of the call or the competency of the assembly, but to have the plan of campaign revealed which had hitherto been carefully

concealed from them, they allowed the meeting to proceed. Creighton had on every point by far the best of the discussion but the worst of the voting. Point by point was carried against her, till there were cast five votes to one favoring a repetition of the contest.

The Creighton boys at this point made up their minds to pit diplomacy against diplomacy. They determined to achieve a still higher victory and inflict a still severer humiliation for the wrong perpetrated against them. They secured votes enough to bring the contest to Omaha, and finally succeeded in having it held in the Creighton University Hall for the use of which we got sufficient rent to pay our extra expenses and in which we were sure to have a sympathetic audience. They succeeded in getting the Association to put the management of the new contest into the hands of the old officers, two of whom were known to be honest and fair men. They succeeded in getting two prominent Catholic lawyers to act as judges, one on composition and one on delivery. It was next decided to have Mr. Montgomery decline the new contest and firmly refuse to give up either the honors of his just victory or the prize money, which had been paid him. Montgomery is a half brother of the Bishop of Los Angeles. He entered heartily into the plans adopted.

Mr. Thomas F. McGovern, a member of the Rhetoric Class, was chosen as Creighton's representative in the second contest. His oratorical powers were less widely known than his prowess on the Gridiron. The rival orators who had heard enough of him in the latter role as the "terrible Terry" looked upon his appearance in the oratorical contest with some misgiving, yet offered no serious opposition. His speech, "Principles and Patriots" had to be prepared in a few days. Only a short time was allowed him for preparation for delivery. But he displayed such mastery in handling his theme that his speech was a matter of astonishment to his competitors as well as to the whole city of Omaha. The Cotner and Doane orators who were the prime movers in bringing on the second contest were sent down from the second and third places to the fourth and fifth respectively. McGovern became a sort of oratorical idol of Creighton boys and of Omaha people generally. And the Creighton Oratorical Association naturally took no little pride in their double victory in a single year.

If all this is true why did Creighton's Orator get last place at the Interstate Contest held at Cleveland, Ohio,

May 1? The question is not easily answered. One of the judges on composition not knowing any thing about McGovern's College, religion, or nationality, gave him second place. But his name and all about him were known to the judges on delivery. In spite of his manifest superiority all the judges ranked him low. The hostility of the audience was openly and insultingly expressed. These meetings have to be brought gradually to treat with fairness contestants from Catholic Colleges and bearing distinctively Catholic names. We suspect that if McGovern was not quite so good he would have received higher markings. They feared him. But we have begun the work of training the judges and dissipating prejudices. We have met with a gratifying measure of success here in Nebraska and have no intention of desisting till, with the heartily desired cooperation of other Catholic Colleges, we have achieved the same results in the Interstate Contests.

Yours in SSmo Corde,

M. J. STRITCH, S. J.

BOSTON COLLEGE AND CHURCH OF THE IMMACULATE CONCEPTION.

BOSTON COLLEGE,
June 29, 1903.

REV. AND DEAR FATHER,
P. C.

In compliance with your request for some Boston College and church notes I send you the following jottings:—

THE COLLEGE.

The revised programme of studies prepared some years ago for the Colleges of our Province is in full operation throughout the College. Besides the ordinary Catechism recitations, four distinct sets of lectures on Christian doctrine are given once a week. Special cash prizes ($20 each) have been founded and are competed for at the end of the year. A written examination is also exacted on the matter of the lectures. In the Senior and Junior section Father Gerard's book is used. I can testify from inspection of the prize papers that the students profit greatly by these lectures. History is also carefully taught in all the classes. In the higher classes connected lectures are given twice a week, in which the students are much interested. The boys are obliged to take notes during the lectures; repetitions are demanded and examination at the end of the term. In the Freshman class the subject was the Reformation period; in Sophomore, the Middle Ages. A splendid collection of engravings was ordered from Germany, bearing on ancient, medieval and modern History, illustrative of manners and customs, the arts of architecture, sculpture, painting, etc. These are hung up in corridors and class-rooms, and are an invaluable aid in fixing many historical lessons upon the student's imagination and memory. Two or three can be easily brought into the class-room at the proper time and placed where the boys can see them while the Professor is thus enabled to give an object-lesson. Mr. Carruth, a distinguished convert, has been lecturing this year on the Constitutional History of the United

States, while Dr. Spalding, another convert, has been giving lectures on English literature. If we call these lectures by the time-honored and correct Jesuit term *prelections*, your readers will understand that we are not falling into a barren kind of so-called University-lectures. The teaching of French is in the competent hands of Mr. de Moreira, who is full of enthusiasm for his work and very devoted to the College. He has established a French Academy, composed of his best students, the members of which each year present a French play. The French play, given in our hall, was very well attended this year, apparently thoroughly enjoyed and, I hope, understood. Mr. de Moreira in conjunction with some other men of letters has lately founded a French Monthly periodical: *L'Ame Française*, which is published by Marlier & Co. The well-known Shakespearian reader, Mr. Sidney Wollett, has given a series of recitations this year to our students. The Young Men's Catholic Association of Boston also uses our Hall for their eight literary or musical entertainments. There are three Debating Societies in the College: the Senior and Junior, the Sophomore and Freshman, and the Academic. Each Society holds its public debate, at which outside judges select the medal-winner whose name is proclaimed immediately after the debate. I have been present this year at these debates and I must say that the boys acquitted themselves remarkably well, with great credit to themselves and to the College. In this connection I may mention that the College boasts of a Students' Orchestra, which discourses music in the hall at debates and on other occasions. In my opinion an Orchestra or glee-club, though difficult to create and maintain in a day-school, is an excellent feature, which makes for refinement and is apt to keep the boys away from less elevating recreations.

The Sodality, as is usual in our Colleges, is established in two sections. One meets before, the other after class, and there is usually a full attendance. There was a large reception of new members at the end of May. Mass was said in the church by Rev. Father Rector and a sermon preached by him after the reception. Our boys have monthly confession at the College, but no general Communion, as the majority of them live too far away to bring them here. For the same reason we cannot require attendance at the daily College Mass, though many of them attended during May and June. The

only General Communions are at the end of the retreat and at the close of the Scholastic year, on or near the feast of St. Aloysius, when breakfast is served at the College. The League of the Sacred Heart is very flourishing and regular devotions are held on the first Friday. Last first Friday (June) a solemn reception of Promoters took place. We have a large Athletic field within convenient reach which has been laid out at considerable expense and is now in good working condition. The handing over of this field to the boys, which they frequent on holidays and after class, has been productive of much good feeling and greatly fosters a College spirit.

During the winter Father Rector was invited to lecture before the New England Teachers' Association. There was a very large attendance at the Convention of College Professors, High School teachers and Principals from all over New England. Father Rector had chosen for his subject: "The Teaching of History in the Colleges of the Society." He told his audience that the Society had produced whole libraries of historical works and mentioned the names of some celebrated Jesuit historians, and then showed from documentary evidence that both in the old and the new Society the teaching of history has held a prominent place in our curriculum; and finally explained the method applied to this teaching. The audience followed the lecture with the greatest interest and attention, and during the friendly talk and discussion after the lecture they were very eager in asking questions on Jesuit methods. He was surprised and somewhat shocked by the confession of utter ignorance of Jesuit teaching and Jesuit works made by many of these New England educators. Requests were made by many for books treating on Jesuit education. Father Rector has since expressed regret that Father Schwickerath's book had not yet appeared at the time of this lecture; for the want which these men felt is just the one supplied by this book.

P. S. In connection with our Commencement I may mention that the Baccalaureate Sermon was preached on Sunday 21st by Father Delaney, Chancellor of the Diocese of Manchester, a graduate of Boston College; and that the address to the graduates at the Commencement Exercises in Symphony Hall, June 25, was delivered by Mr. Thomas B. Minahan, President of the Catholic Federation, a graduate of Fordham.

CHURCH NOTES.

Our church of the Immaculate Conception is one of the few, if not the only one, of the churches of the Society in the United States, that is not a regular parish church. Consequently marriages and baptisms, except of converts, are not performed by us, nor funerals except of persons who had received the last sacraments from Ours. Within the limits of the Cathedral parish we are authorized to administer the last sacraments.

There are ten Fathers who regularly hear confessions in St. Valentine's chapel (the lower church) and they are all kept very busy; on crowded days four additional Fathers hear in the (upper) church. Here as elsewhere in large cities, besides the regular penitents and frequent communicants from the neighborhood, saints and sinners from all over the city and outlying parishes and country missions crowd our confessionals. Several of the Fathers hear confessions in French and in German. Hindoo converts, natives of the West Indies, Jamaica, Cuba, etc., are among our penitents. Between the Saturday before Pentecost and Trinity Sunday the labor was great and the harvest rich in our confessionals.

Besides the two sections of the College Sodality already mentioned, there are seven other Sodalities: the Alumni; married men and married women; young men and young women; boys and girls. In these Sodalities, no doubt, the most solid and enduring work is done here by our Fathers. The Alumni Sodality made up exclusively of University or College graduates meets in the College Sodality chapel. They count 200 members and are the pick of Boston Catholics. It is extremely consoling to witness the earnestness and simple piety with which these educated gentlemen, among whom there is a good sprinkling of converts, attend Mass and Communion and sing our beautiful English hymns. Their retreat was given by Father McDonough during the week before Passion Sunday and was very well attended. During the same week a retreat was given in the church for women by Father James Conway. The church of course was crowded every night.

During Passion week the retreat for young men was preached by Father Denis O'Sullivan. It is the great spiritual event of the year, and always spoken of long before and after. Only men are admitted and there was an average attendance this year of over 2700 * every night.

* In round numbers.

The immediate blessed fruits of this great retreat were gathered in the Confessionals. On the closing Saturday fourteen Fathers heard confessions in the afternoon and till late at night; 2500 * confessions of men were heard in our church that week. On Palm Sunday morning the retreat came to a close with Mass at 7.30 exclusively for men and a general Communion. More than 2000 men were present every one of whom went to the Holy Table. It was an inspiring sight. With this memorable retreat is connected the inauguration of a new spiritual work that deserves to be chronicled here. It had been noticed that too many of the men who attend the retreat every year went to Communion at the close of the retreat, but never again during the rest of the year. The preacher therefore managed to slip in every night a few earnest words about the necessity of frequent Communion and in his closing sermon made a stirring appeal, inviting those who were willing to receive Holy Communion on every first Sunday of the month to write their name and address on a card and send it to the preacher. It was explained that on the Friday before the first Sunday they would receive a post card as a reminder. In response to this appeal on the first Sunday in May 450 men went to Holy Communion at the 8 o'clock Mass celebrated exclusively for men; on the first Sunday in June the number exceeded 500, without counting the many that received at the earlier Masses. The first Sunday of June was also the quarterly Communion Day for the Alumni Sodality, who to the number of 200 received Holy Communion at their 9 o'clock Mass in the Sodality chapel. This newly established monthly Communion of men is becoming very popular and is the common talk among men in the city. It will be kept up during the summer months, and there is every reason to believe that the number of communicants will reach 1000 in the fall and far exceed that number by next Christmas. A selection of easy and appropriate English hymns has been printed on cards which are distributed in the pews before the Mass. To hear these great and noble melodies carried by men's voices and rolling through the vast church is a thrilling experience.

During the last three days of Passion week Father James Conway gave the retreat to the College students and Father Charles Lamb to the boys of the Preparatory department.

* In round numbers.

In the same week also retreats were given to the Children of Mary (former pupils) of the three Academies of Roxbury, Berkeley Street and the Sacred Heart. They were given respectively by Fathers Cowardin, Colgan and McCluskey. Nearly 500 ladies altogether made these retreats. What with the Alumni Sodality and these retreats to Ladies it will be seen that our spiritual influence reaches the best elements of Boston educated Catholics. Retreats were also given to Convent girls by Father Rector at Berkeley Street, Father Gasson at Brighton Academy, and Father Goeding at the Sacred Heart.

The League Centre of the Immaculate Conception counts 548 promoters and over 13000 members. Father D. O'Sullivan has charge of it.

Under the auspices of the two Temperance Societies (one for men and the other for women) established at our church, regular temperance services are held on the second Friday of each month, with a sermon on temperance, prayers in honor of the Sacred Thirst, and Benediction of the Blessed Sacrament.

CONFERENCES.—Father Gasson continued this year the Sunday night conferences in our church. They were begun on the first Sunday in October and closed on the last Sunday in May with no interruption except the last four Sundays in Lent. In fair weather and foul the church was crowded; the presence of many men, particularly young men, was noticed. The lecturer followed Father Wilmers' well-known hand-book. A new feature this year was the question-box.

A Triduum for all the Sodalities established in the church was preached by Father Collins, which ended on the last Sunday in May, when a solemn reception of new members into all the Sodalities was held. A beautiful feature of the service was the procession made up of Sanctuary boys, a delegation from each Sodality, and the Spiritual Directors of all the Sodalities. The Statue of our Lady was carried in triumph through the church. We have a large number of well-trained Sanctuary boys. They have Sanctuary meeting once a week, Sodality meeting and General Communion once a month. The order and precision with which they carry out the ceremonies are very edifying. The regularity with which they attend not only the Sunday services, but also the early week-day Masses, though many of the boys come from great distances, is a matter of frequent com-

ment. This splendid condition brought about by the zeal of Mr. Mulry is well kept up by Mr. Devlin.

The regular Novenas of the year—in honor of St. Ignatius, the Immaculate Conception, of Grace, the Patronage of St. Joseph, the Sacred Heart—were very well attended. An Instruction was given every evening, with appropriate prayers and Benediction of the Blessed Sacrament. A Shrine is erected for each Novena and beautifully decorated, and the announcement made that the 6.30 Mass each morning is offered for those who take part in the Novena.

The feasts of the Saints of the Society are especially observed in our Church. A large picture of the Saint is erected in St. Valentine's chapel and the relic exposed. On the evening of the feast an instruction on the Life of the Saint is given and after Benediction the relic is offered for the veneration of the faithful, The Plenary Indulgence granted for the feasts of our Saints is always previously announced.

A large number of beautiful and costly new vestments has lately been presented to the Church. An appeal was made to the congregation for gifts of old jewelry to be converted into sacred vessels. The outcome of their generous contributions is a large collection of chalices, ciboriums, ostensoriums, either of solid gold, or of solid silver heavily plated with gold.

Our improved and enlarged organ is now one of the most perfect in the country. By way of inaugurating it a public organ Recital was given, in which the most distinguished organists of the city took part. We had a church full of people at this Sacred Organ Concert and the behavior of the people was most exemplary.

Several of the Fathers have at all times converts under instruction, and as they can rarely be instructed in groups, this work absorbs much of the time of those who are engaged in it. Most of these Catechumens are educated persons.

A word about the excellent works created under the auspices of the Alumni Sodality: the Employment Bureau; the Information Bureau, whose object is to find respectable boarding houses for Catholic students who come hither from all parts of the country and to bring them in touch with Boston Catholics; and last but not least the Catholic Sailors' Club. The sum of $2500 has been expended this year on improvements about the club-house. $1200 was contributed by the Ladies Auxil-

iary, who have formed themselves into groups in all sections of the city for the purpose of aiding the Sailors' Club. Quite a number of Protestant ladies are enthusiastic members. The secular priests of the city heartily co-operate with Father O'Sullivan in this good work. They frequently take their church choirs to the club or to the training-ship, the "Wabash," and give concerts and other entertainments to the Sailors.

Yours in Christ,

B. G.

BOOKS OF INTEREST TO OURS.

The following review, for which we are indebted to a former editor of "The Letters," is most timely, as the cause of Father Pignatelli has been recently taken up and there is every reason to believe his beatification is not far distant. See VARIA of present number under "Pignatelli."—*Editor W. L.*

Venerable Joseph Pignatelli.—In 1894 there was published at Manresa a remarkable work entitled *El V. P. José Pignatelli y La Compañia de Jesús En su Extincion y Restablecimiento, por el P. Jaime Nonell de la misma Compañia.*

The life of the Venerable Pignatelli has been written more than once, Father Monzon [1] his life long companion, wrote a life which was published in 1833 by the Roman province; there was a French life founded on this, and again one written by Father Boero, an Italian, who was able to avail himself of the records in the *Process* begun in 1835. The life mentioned above and written by Father Nonell is, on account of the suppression and restoration of the Society so thoroughly treated in his pages, most novel and interesting. The heroic virtues of the Venerable, "the link between the old and the new Society," in the words of the Congregation of Rites, "given by our Lord for the well-being and preservation of the Society, the inheritor of the spirit of St. Ignatius" were known to us: not so the intrigues and injustices and crimes against the Society. Our author has thrown a new and brilliant light on our history by the aid of the diplomatic archives stored away in dusty alcoves at Madrid, Simanca and Seville, or hidden among the literary treasures of once powerful families who worked for or against the Society. Moreover, diaries and letters of the Spanish Fathers, exiled from 1767 to 1816 with a short break during the year 1800, give facts hitherto unpublished.

Father Pignatelli was born in Saragossa 1735, entered the Society 1757, died in Rome 1812. He had been educated in our college of his native city and by special permission of Father General he and his brother were allowed to live as boarders under our roof, though the favor was granted to no one before that time. Father Pignatelli was the guiding star to the Spanish exiles, held them together and kept alive their love for the Society. Between 1790 and 1800 two or three houses were opened in Parma, and finally a novitiate at Calorno not far from the above mentioned city. Our

[1] Died in Rome 1824. Born in Aragon.

Father was the master of novices. Amongst the novices were Angelo Mai, Fathers Fortis, John Anthony Grassi and Pianciani. The prelacy of Mai and the Generalship of the Society of Father Fortis were foretold by the master of novices, and he added that Fortis would be a great promoter of common life and of the observance of poverty. This prophecy was fulfilled twenty years afterward. Of Father Grassi we have the following: As soon as the novices had finished their two years they were sent to White Russia to take their vows and finish their studies, and this by special arrangement with Pope Pius VI. Father Grassi set out for Russia in 1802. He tells of his last interview with Father Pignatelli in regard to the way to act in the new country. "It is customary" said his master, "to take a stimulant there before meals to help digestion, as the climate is very hard. Adapt yourself to the custom and take the stimulant (aguardiente) as the others do. Whenever you see a custom in a regular community you may be sure it was not introduced without good reason." [2] A Puritan would have advised him to take the pledge. "He told me that I would return to Italy after a long time to labor for the Society which was to be restored in the meanwhile." When Father Grassi finished his studies he was ordered to Astrakahn, then to China, but the wars in Europe prevented his reaching his destination. Finally in 1810 he arrived at Georgetown as the superior of the Mission, and here in 1814 he read to the Community the Bull *Solicitudo* restoring the Society. Father McElroy who was put on the way to the priesthood by Father Grassi, who found in him,—a laybrother,—a man of considerable ability, used to describe the scene in the chapel when the superior undertook to read the Bull. After a few sentences he faltered and burst into tears and all followed him, so great was the joy. Father Grassi was sent to Rome in 1817 in the interest of the Mission and never returned.

The process concerning the life of Father Pignatelli was begun in 1835. During it many miracles were mentioned and amongst others the wonderful recovery of Father Bresciani, as narrated by himself, from an incurable disease. In two other miraculous occurrences Father Felix Sopranis is named as the one applying the relic. When Ours returned to Spain in 1816 ovations were received everywhere. At Manresa the young men were about to unhitch the mules from the carriage, but the Fathers now old and nervous preferred the safer way.

Father Pignatelli was of one of the greatest families in Italy and Spain, and I hope some one may enable us to know more about him by translating this life. He was declared Venerable by Gregory XVI.

J. A. M.

[2] Process. Rom. p. 945.

Christian Apologetics by the REV. W. DEVIVIER, S. J. Edited, augmented and adapted to English readers by the Rev. Joseph C. Sasia, S. J. Two vols. octavo, pp. viii., [207], 783 San José published by the editor, New York Pustet & Co. Price $2.50

We call the attention of our readers to this translation of Father Devivier's "Christian Apologetics" on account of its great value to our teachers and students of higher classes in our colleges. The work is well known in Europe where the French edition has passed through sixteen editions, having been written by one of our Belgian Fathers and received everywhere with the highest praise. It was composed especially for the benefit of the students of the higher classes of our Catholic colleges, with a view to furnish them a rational exposition of the tenets of the Faith and to enable them to answer the chief objections advanced against religion. For the benefit of Teachers and Lecturers, each important topic is accompanied by numerous references to books developing at a greater length the subjects treated in the work. There is also an Alphabetical and Analytical Index to the two volumes and an index of the writers, which will enable one to turn at once to any topic discussed. Valuable as is the original work, Father Sasia has much improved it for English readers by adding some 450 pages on subjects of the day, as Evolution, Hypnotism, Faith-Cure, Theosophy, etc. It has been used as a text book in our colleges in California with the best results and it is a book which the young graduate can take with him and use after his college course for reference and consultation. For this purpose it is believed to be far superior to any text-book now in use and it is heartily recommended to our colleges. It is well to remark that there is another edition of Devivier's "Apologetics" recently published by Benziger and edited by Bishop Messmer. This edition is not as complete as Father Sasia's, as it has not the introductory essay of more than two hundred pages by Father Peeters, S. J., on the existence and attributes of God and a Treatise on the Human Soul, both of which are important at this time when the teachings of the Church on these fundamental subjects are attacked. Besides, Bishop Messmer's edition has not the additions of Father Sasia bringing the work up to date and adapting it to English readers. We cannot recommend this work too highly to our colleges and we are glad to note that it can be procured in New York through Pustet, who keeps it on sale.

A Systematic Study of the Catholic Religion. By the REV. CHARLES COPPENS, S. J. St. Louis, Herder, 12mo. pp. 370 Price $1.00; for introduction 60 cents.

Not all, we are confident, will deem it expedient to adopt as a text book the excellent work of "Devivier," reviewed above. They will deem it too large though excellent as a

book of reference. Father Coppens has compiled a book which may please all such. In his preface he states the object of this work as follows: It is the received practice in many Catholic Colleges and academies to teach religion to the more advanced students by a series of lectures rather than by recitations from text-books. This practice has much to recommend it but has one serious inconvenience, that most students find it beyond their power to remember the explanations with such accuracy as the importance of the matter requires. Even notes taken down rarely do justice to the subject. A set of printed *syllabi*, put at the disposal of the hearers for reference and preservation, would be of the highest value, and it just such *syllabi* that this work is destined to supply. Of course it must be supplemented by the use of a larger and more complete work, first in the hands of the professor and even, for reference, in the hands of the student. For this purpose Father Coppens recommends Father Hunter's "Outlines of Dogmatic Theology" to which work he acknowledges his indebtedness. Father Sasia's edition of "Devivier" will also be excellent for this purpose and may certainly be used with advantage along with Father Hunter. We have received this book just as we were going to press and have not had the time we would like to examine it, but Father Coppens' name is a sufficient guarantee that the book is accurate in its statements and written in a clear and pleasing style. The author writes to us: "With this little volume I have finished the series of text-books for our students which it has been the ambition of my life to complete before departure from this world." Though he has finished his text books we trust the Father will be spared many years to continue his other writings of which we have had recently in "The Messenger" such interesting and valuable examples.

Instinct and Intelligence in the Animal Kingdom. By ERIC WASMANN, S. J.

There is no need of introducing to our readers Father Wasmann, the eminent entomologist, as his name has frequently been mentioned in the LETTERS. We are glad to see that one of his smaller works has at last been translated into English. The present book is a critical contribution to animal psychology. The author examines the modern theories on this important subject. It is well-known that most modern biologists endeavor to prove that there exists no essential difference between animal instinct and human intelligence. The author proves, not by any a priori argumentation, but from his own incontestable experiments and most interesting observations, especially of ant life, that an essential distinction between instinct and intellect is a postulatum, not only of metaphysics, but also of sound physiology and biology, psychology and zoology. Any one

acquainted with modern philosophy and science knows what disastrous influence that "pseudo-psychology" has exercised. For this reason, a lucid and thorough refutation of this modern error, coming from the pen of a man who by his very opponents is recognized as an authority of the first rank, must be welcomed by all who are engaged in teaching or studying philosophy, physiology, or related subjects. As regards the translation, one meets at times with unidiomatic expressions and other flaws which could have been avoided. But on the whole the translation is satisfactory. We are fully aware of the great difficulties connected with translating books like Father Wasmann's. A famous publisher and literary man, Mr. Kegan Paul, wrote not long ago: "The real fact, though little understood, is that translation is one of the most difficult of literary feats, instead of being, as generally considered, one of the easiest." We are convinced that books of the nature of Father Wasmann's present special difficulties. But we hope that these difficulties do not deter those who have given us the present translation from translating other works of the distinguished Jesuit scientist.

Das Christentum und die Vertreter der neueren Naturwissenschaft. Ein Beitrag zur Kulturgeschichte des 19 Jahrhunderts. Von KARL ALOIS KNELLER, S. J. Herder, 1903. 226 pp.

"Christianity and the Representatives of Modern Science" is the title of a new and most important work of another German Jesuit Father. We hear it said so often that the great scientists of our age, with a few exceptions, are exponents and defenders of atheism, and the apostles of infidelity are wont to draw from this "fact" an argument for their position. But suppose the fact is denied? Father Kneller has done this in the present work and from the writings of the great scientists he proves to evidence that the very greatest representatives in every department of science during the past century were, with few exceptions, believers in the fundamental doctrines of Christianity, some orthodox Protestants, and a respectable number were loyal Catholics, not a few pious priests and religious. Suffice it to mention a few names of luminaries in the field of mathematics, astronomy, physics, chemistry, mineralogy, geology, biology, physiology, botany, etc.: Thompson. Sir Humphrey Davy, Robert Mayer, Joule Hirn, Lord Kelvin, Gauss, Cauchy, Hermite, Weierstrass, Grassmann, Laplace, Piazzi, Vico, Secchi, Bessel, Olbers, Herschel, Leverrier, Faye, Heis, Volta, Ampère, Faraday, Coulomb, Ohm, Siemens, Maxwell, Fresnel, Fraunhofer, Fizeau, Foucault, Biot, Regnault, Jolly, Berzelius, Dumas, Liebig, Chevreul, Schoenbein, Ritter, Maury, de Luc, Cuvier, Barrande, d'Omalius, Buckland, Bischof, Pfaff, Quenstædt, Heer, Johannes Mueller, Wagner, Bernard, Pasteur, Ehrenberg, von Bær, Agassiz, even the first exponents of the

theory of evolution, Lamarck and St. Hilaire. These and numerous others were opponents of modern materialism and atheism. Surely these names outweigh the names of Spencer, Tyndall, Huxley, Vogt, and Haeckel, not only in number but far more in scientific importance. For apologetical purposes the new work is of the very highest importance.

Edgar, or From Atheism to the Full Truth. By FATHER VON HAMMERSTEIN, S. J. Translated from the German at the Georgetown Visitation Convent. Preface by Father John A. Conway, S. J. St. Louis, Herder, 1903. xv. and 356 pp.

We hail with satisfaction the appearance of this excellent apologetical work. During the last twenty-five years Father von Hammerstein has published not less than twenty-six works, several of two or three volumes, and besides twenty pamphlets, not to mention the many articles in periodicals. Nearly all these works have appeared in several editions, and sixteen have been translated into various languages. The author, the scion of an illustrious family and himself a convert from Lutheranism, has chiefly written apologetical works. The one which is now presented to English readers, has gone through ten editions in German ; before the English translation there existed Hungarian, Danish, Bohemian, Swedish and Dutch versions. As the title indicates, the book treats of the conversion of an infidel. Edgar, a young German jurist, was taken dangerously ill on a trip to England, and was conveyed to a hospital of the Sisters of Charity. He is visited by a cultured Catholic priest, who acts as chaplain in the hospital, and they begin to discuss the existence of God, creation, Darwinism, miracles, Divinity of Christ, the Church, etc. Thus the first part is taken up by spirited dialogues. Then the Father has to leave England, and they carry on their discussions by letters. In this way the matter is presented in a pleasant manner, full of life and variety. The book is naturally divided into three parts,— the first is entitled : God or Atheism ; the second : Jesus Christ ; the third ; The Catholic Church and its Doctrines. Thus a concise but complete defence of the Christian religion and the Catholic Church is contained in the book, which forms a most valuable addition to our apologetical literature. Father Conway's preface to the translation is a little masterpiece.

Verzeichniss der von Mitgliedern der deutschen Ordensprovinz herausgegebenen Buecher und Schriften, 1814-1902. Von ANTON BILLIGMANN, S. J. For Ours only.

This is a catalogue of the books and pamphlets published by the German Province from 1814-1902. In 112 pages the titles of at least 1400 such publications are given—the numer-

ous articles in magazines are not included. Most of these works were published within the last twenty-five years. Many of the publications are standard works in the fields of science, history, literature, philosophy and theology. The catalogue is an impressive document of the activity of the province. Father John Conway says in the preface to the translation of Father Hammerstein's "Edgar": "There is a vigor in German Catholicity, both political and doctrinal, that should excite our admiration and be for us a splendid example for imitation. . . . Who can read the works that teem from the German Catholic press without feeling that the defence of Catholic truth is in brave and fearless hands! It is in Germany that the fiercest onslaughts are made upon revealed truth by rationalists, materialists, pantheists, Kantians, Hegelians, evolutionists, etc., but it is from Germany, too, that we get our best defence and our ablest expositions of Catholic doctrines." A glance at this catalogue will convince the reader that our Fathers stand in the front rank of the defenders of Christianity and the Church.

Church Calendars from San Francisco, New York, Baltimore, Chicago, Boston and Philadelphia are monthly visitors to our Sanctum bearing witness to the zeal of our brethren in the ministry. These modest compilations effect more good than a superficial observer may be inclined to believe. The editors may justly claim that these humble booklets teach the faithful many a useful lesson; especially do they remind the careless of their duty, for they remain in the homes generally in a conspicuous place and furnish a record of church services whereby the attendance at church is surely increased. Experienced pastors know that many are absent from Sunday evening services, or an extra service on a special holiday, simply for need of a reminder. The calendar is, too, a monthly letter from the pastor to the congregation and is a means of reaching even those who are not regular in their attendance at church. It is also a permanent and efficient medium of communication between priest and people.

The short sketches of the Saints' lives and the catechetical instructions skilfully disguised, which appear in some of the calendars, afford spiritual good for many who would not read more pretentious literature. Not least among the benefits arising from the publication of a carefully edited calendar is the fostering of unity between people of the same parish to their advantage and God's greater glory. It is to be hoped that many of our churches will imitate the example set by the parishes in our great cities in publishing Church Calendars.

A Day in the Temple, by FATHER MAAS has been translated, with the permission of the author, into Hungarian.

First Lessons in the Science of the Saints by FATHER RUDOLF MEYER, Assistant for the English Assistancy, and reviewed in our December number, 1902, has been read in the refectories of Woodstock and St. Louis and has won the admiration of those who heard it on account of the solidity of its doctrine and the vigorous and idiomatic style in which it is written. We fear that the book is not well enough known to Ours, so we beg again to call the attention of our librarians and Fathers engaged in giving retreats and exhortations to its excellence.

To meet the wishes of many friends of the classical curriculum, a new edition of *Popular Errors About Classical Studies*, a Lecture by REV. THOMAS E. MURPHY, S. J., Prefect of Studies in Holy Cross College, Worcester, Mass., has been printed and is now ready for distribution. Single copies, 5 cents, 50 copies, $2.25, 100 copies, $4.00. Postage or Expressage extra. Orders may be sent to The Book Store, Holy Cross College, Worcester, Mass.

FATHER DONNELLY'S *Imitation and Analysis* has reached a second edition and wherever used has given great satisfaction. It has been adopted in St. Aloysius College, Mangalore, and in such "non-sectarian" schools as the college of the City of New York and the English High School of Worcester, Mass.

Our readers who know Father Meschler's "Life of Christ in Meditation" will be glad to learn that he is preparing a book of meditations for the different feasts of the year and anniversary days of the Saints and Blessed.

ACKNOWLEDGMENTS.—*From Father José Algué* Manila, "Philippine Weather Bureau" for November, January and March. Report of Philippine Weather Bureau for 1902.

From Observatorio de Granada, "Boletin Mensual" Año 1. Enero, Febrero, Marzo, Abril, Mayo, Junio, Julio.

From Observatorio del Colegio de Belen, Havana, "Observacione Meteorologicas" Año 1902.

From Father Thomas E. Murphy, Holy Cross College, "Popular Errors about Classical Studies."

From Very Rev. Father Marra, Naples, "Lettere Edificanti della Provincia Napoletana."

From Father M. P. Dowling, "Creighton University Reminiscences."

From Father John J. Ryan, "History of Loyola College;" "Letters and Notices;" "The Clongownian;" "Zambesi Mission Record;" "Mangalore Magazine;" "Mittheilungen;" "Stonyhurst Magazine;" "Redwood;" "Holy Cross Purple;" "Xavier;" "Georgetown College Journal;" "Fordham Monthly;" "Angelus;" "Spring Hill Review;" Chine et Ceylon; "Relations d'Orient;" "Cartas de la Asistencia de España."

From Father A. E. Jones, Montreal, "Annual Archaeological Report of the Minister of Education," Ontario, Canada.

A French translation of FATHER MESCHLER'S "*Die Betrachtungen der Exercitien*" has just been published exclusively for Ours. This is not the "Spiritual Exercises Explained" which was published some years ago at Woodstock, but a much larger work containing more than 160 meditations on the Exercises of St. Ignatius. It may be obtaind from M. L'abbé Pierre Godard, 212 rue Lafayette, Paris The price is, postage included, six francs and ten centimes (about $1.30.)

Father Hedrick has an article in the "Astronomische Nachrichten, Band 163, No. 3896, on "Places of the older variable stars with faint minima" The places were compiled with help of observations made for the first three series of the "Atlas Stellarum Variabilium."

QUERIES.

LXII. Can any of our readers give information about the place of martyrdom of Fathers Gomez de Amaral and George Fernandez? See page 41.

LXIII. Where is the Latin version of the prayer *O Jesus, Verbum Dei Incarnatum, etc.*, page 43 given? Why is it assigned to St. Ignatius?

OBITUARY.

Father Edward A. Higgins.

The Missouri Province lost one of its most distinguished members by the death of Father Edward A. Higgins on Dec. 4th 1902 at St. Xavier College, Cincinnati. As an exact observer of religious discipline, as a superior entrusted with the most important offices, and as the wielder of a trenchant pen in controversy, Father Higgins' life work deserves more than a passing notice.

Edward A. Higgins was born at Carlow, County Carlow, Ireland on Dec. 23rd, 1839. When he was ten years of age his parents emigrated to the United States, reaching New Orleans in 1849. They had left Ireland owing to the great famine in that country, but encountered a greater peril in New Orleans as the yellow fever was then raging there. As a consequence they soon moved to Louisville, Ky. The Jesuits of Missouri had begun in 1849 the St. Aloysius Free School at Louisvile, which in 1850 was styled St. Aloysius College. This school was attended by young Edward, who soon attracted the notice of his teachers by his aptitude and diligence. As a result of the interest thus awakened in him, he was admitted as a boarder at St. Joseph's College, Bardstown, Ky. in 1852. With the advice of our Fathers, Edward's parents removed to Bardstown in 1854, where they spent the remainder of their lives. They were exemplary Catholics, and no doubt their edifying conduct had a strong influence in turning the thoughts of their gifted son towards a religious career. At Bardstown College Edward Higgins was very successful in his classes. In 1853 the first premium for diligence was awarded to him, and a majority vote of his fellow students likewise conferred upon him the first distinction for good conduct. During his two years at college, the records show that Edward received twelve first premiums in various branches.

He was admitted as a novice at St. Stanislaus Novitiate, Florissant, Mo., July 15th 1854, not having as yet completed the fifteenth year of his age. The then Master of Novices, Father Gleizal, noticed the acuteness and grasp of mind of the young novice, in the clear and concise way in which he summed up the community instructions of which he had taken notes. After two years of Novitiate, and one of Juniorate, Mr. Higgins was sent to teach in Cincinnati in

1858. St. Xavier College had notably declined after the closing of the boarding school, and it was owing to the efforts of the young prefect of discipline, Mr. Higgins, that successful results were obtained in the path of reform. He began his philosophy in the autumn of 1859, under Fr. F. X. Wippern at the old scholasticate (known also as the "College Farm"), but as this place was discontinued as a house of studies in 1860, Mr. Higgins was sent East to complete his course, spending two years at Boston, Mass. Returning then to the Missouri Province, he was placed at Cincinnati during part of the trying period of the Civil War. He never gave the boys the slightest indication of sympathy with either North or South, though others were not so prudent in guarding their tongue. His strong character, kindness and especially remarkable self-control displayed on many trying occasions gained for him the respect and entire submission of the students. From Cincinnati he proceeded to St. Louis University where he taught three years more. In 1867 he began his theology at Georgetown, D. C., under Father, afterwards Cardinal, Mazzella and Father Maldonado. Having received the Holy Priesthood, on June 30th, 1869 from Archbishop Spalding, in the chapel of the Sulpitian Seminary at Baltimore, he spent his fourth year of theology at Woodstock, Md. After being professor of rhetoric in St. Louis for one year, Father Higgins was sent to his tertianship at Frederick, Md. He made his solemn profession, Feb. 2nd, 1873. The following year he was pastor of the College Church in St. Louis. His superiors had discerned in Father Higgins what was believed to be an extraordinary talent for governing, and hence on Oct. 1st, 1874 he was proclaimed Rector of Cincinnati, an office which he held till January 1st 1879. On the latter date he was made Provincial of Missouri, though owing to the failing health of the Provincial, Fr. Thomas O'Neil, he had it seems for some time before acted as Vice-Provincial. He remained Provincial till May 4th 1882. As a superior, all his brethren credited Father Higgins with being impartially just, and if at times he seemed to some rather severe in word or manner, it was in enforcing what he conceived to be matter of important duty. Some inferred from his general demeanor that he was haughty, but his prompt and cheerful obedience in all cases, when himself a subordinate, manifested a humility inconsistent with a dominant pride. After leaving the Provincialship, he was destined again to thrice fill the office of governing a college,—in Cincinnati, Chicago and St. Mary's, Kansas. His ability was also brought into requisition at two Congregations of the Society; for he was sent as delegate from Missouri to the General Congregation that elected Father Martin in 1892, and likewise in 1886 as Procurator of Missouri to the Congregation of Procurators. The years not spent by Father Higgins as Superior, were devoted

to the pastorate or to teaching. Neither of these duties, however, so occupied his attention as to prevent him from writing many a telling article for publication. Though not specially fitted by nature, perhaps, for that part of the pastoral office which consists in entering into the humble and intimate details of the parishioners' joys and sorrows, yet on the other hand, Father Higgins displayed great zeal for the beauty of the House of the Lord as several of our churches testify. He was zealous also in fostering church music of a high order. Possessed himself of no mean knowledge of music, he delighted to join in the chanting of the Holy Week offices, and in giving aid and countenance to the parochial choirs. As a preacher, Father Higgins was more distinguished for his matter than for his manner. His sermons and lectures showed strength and solidity, but he did not possess, in a high degree, the external graces of eloquence. His delivery was noticeably slow, dignified and cold, and hence he was not a very attractive speaker.

The development and illustrations of his public pronouncements were however always clear and striking, and often as elegant as they were forceful. In his writings for the press, which were generally controversial, forcible and convincing, he was often aggressive and was occasionally rather acrimonious in style. In the great battle for the freedom of private schools or against unwarranted State interference in Illinois and Wisconsin, Father Higgins' pen did yeoman's service. It was not, however, by teaching and writing alone that Father Higgins advanced the cause of education. He was a prominent and potent figure at the Federation of Catholic Colleges in Chicago and at all the educational gatherings of the Missouri Province. Anything and everything that concerned the welfare of the Catholic Church in general and of the Society in particular, were dear to his heart; and hence the virtue of loyaltv to these two institutions summed up the merit of his useful life. He was eager to extend the work the Society was doing for the Church among all classes of people, but his own talents fitted him particularly for spreading the light among the more intellectual. Hence a considerable portion of his time was devoted to the preparation of post-graduate lectures in the colleges and Sunday evening lectures in the churches. He was also for some years moderator of St. Mark's Academy in St. Louis, an admirable institution for gentlemen of the educated class. Thus did Father Higgins lead a life of virtue and zeal till near the completion of the sixty-fourth year of his age. The end was approaching. In August, 1902 he was sent to Milwaukee to give a retreat, but falling sick he was sent to the hospital there. An operation disclosed a tumor in the intestines. After two months of great suffering in the hospital, his often expressed desire of returning to his brethren in Cincinnati was gratified, and he arrived in the latter city, Oct. 13th.

For a few days he seemed to improve but the improvement was only apparent. He gradually grew worse, for the tumor was of cancerous growth, and on Nov. 13th it was deemed expedient to administer Extreme Unction, He received this sacrament with great piety, and with tears flowing down his cheeks he besought his brethren to obtain for him by their prayers, an hourly increase of patience and resignation. Father Higgins' deep religious character came to the surface during his last sickness. He edified all by his humility and resignation to the will of God. He never uttered a complaint, and expressions of gratitude to God for the great favor of dying in the Society were not unfrequently upon his lips. Yet amidst all his keen sufferings his innate dignity of manner never for a moment left him. This was characteristic of the man.

The sufferer lingered on till Dec. 4th, 1902, when at 6.25 P. M. his soul sought the presence of its Maker. He was more or less conscious during the last day of his life. The simple Low Mass said over his remains in St. Xavier's Church was graced by the attendance of Archbishop Elder of Cincinnati, of Bishop Maes of Covington, Ky. and of some forty secular priests. His remains were conveyed to the Novitiate of St. Stanislaus at Florissant, Mo. where all that was mortal of Father Higgins was laid to rest with his predecessors in ruling the Province, and with the early founders of the Missouri Mission, whose work he so well understood and continued.—R. I. P.

Brother Richard Dugan.

Few of our coadjutor Brothers were better known throughout the Province than "Brother Dick," as he was universally known, to distinguish him from his brother, Henry Dugan, who died three years before him. In fact, he was well known by Ours in all parts of this country, for he was for eighteen years infirmarian at Woodstock at the time the scholasticate was the common house of studies for all Ours in the United States. Born in London of Irish parents, January 17, 1839, he was moved to Dublin the following year and when only two years old emigrated along with his parents to Boston. It was here he was received as a postulant, when only sixteen years old, by Father Stonestreet and sent to Philadelphia for his probation. Here he spent three years, a part of this time as a novice under the care and direction of Father Ward. In 1858 he was sent to Frederick to complete his novitiate and it was here he began what was the chief duty of his life, the care of the sick. After taking his vows, in 1859, he was sent to Georgetown as assistant to Brother John Cunningham, better known as "Brother Johnnie," of whom an account will be found in THE LETTERS vol. xvii. p. 386. For ten years these two Brothers attended to the sick at the college

and scholasticate, which was then at Georgetown, and Brother Dick formed a lasting friendship with Brother Johnnie, amounting on his part to almost veneration. When the scholasticate was opened at Woodstock, in 1869, Brother Johnnie was sent there as infirmarian and Brother Dick remained at Georgetown. In 1885, Brother Johnnie on account of his age and ill health, had to be removed from his office and Brother Dick the following year was sent from Georgetown to take his place. His first patient at the scholasticate was his old friend Brother Johnnie, whose nurse and companion he now became for four years. The remainder of his life Brother Dick passed at Woodstock and in the same charge till shortly before his death. There was nothing striking or wonderful in this life except the good Brother's devotedness to the sick and his energy in his work. He never seemed so happy as when he had the care of some old Father or Brother or when he had to battle with some dangerous disease. It was then he would shut himself up with his patient and devote all his time and energy to combat the malady. Many a Father and Brother in the Province owes his life to the constant and unwearied care of this good Brother. Of course he could not nurse all back to health ; among his patients there were those, like his friend Brother Johnnie, whose course was run. It was thus that he assisted a good number to die. He kept faithfully an account of all these and he had the satisfaction in his last days of counting sixty-one whom he had helped to die a holy death. Besides his devotedness to the sick, the Brother was remarkable for his energy in his work. There were times when he would have no sick to attend and then he would not rest but worked energetically at his trade of painter ; whitewashing, if he could find nothing else to do. To be idle, even when he was invalided, was a great cross to him. Keeping up the traditions of his great friend, Brother Johnnie, everything had to be dispatched with the greatest ardor he could put into it. During his convalescence, after his first stroke of apoplexy, he found a pile of several thousand old bricks lying in the cellar, and unasked, set to work to remove the old mortar and put them in the condition to be used. This is only a little instance of his untiring energy. He seems to have adopted the saying of his dear old Brother Johnnie, which he would enjoin on those who bade him good bye on departing for another house : "Never let the Devil or the Minister catch you idle."

It was thus that Brother Dick passed his eighteen years at Woodstock in the care of the sick, and in energetic labor when not in the infirmary. He passed through much suffering and underwent several severe surgical operations, in one of which, six years before his death, his life was despaired of by the physicians. He recovered, however, and it was only a year before his death that he was rendered helpless by a stroke of apoplexy. He was then wheeled around and

nursed by his successor and spent his days in reciting his rosary. He was glad to die, for death seemed to have no terrors for him. It was thus after sinking gradually, day by day, that he met his end, on August 3, conscious almost to the last.

As one of his former patients writes: "His patient life in spite of unspoken sufferings, and his sweet, tender charity and attention will keep his memory alive and win from those who remain many a remembrance at Mass and in Holy Communion."—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From March to September 1903.

	Age	Time	Place
Br. Thomas Ekins	73	Apr. 10	Woodstock, Md.
Fr. Joseph Caredda	84	May 14	Santa Clara, Cal.
Br. Francis Vachon	79	Jun. 2	Sault-au-Recollect, Can.
Br. Richard Power	68	Jun. 17	St. Andrew-on-Hudson
Fr. Charles K. Jenkins	69	Jun. 18	Georgetown, D. C.
Fr. Eugene H. Brady	64	Jun. 21	Joliet, Illinois
Br. Matthew K. Issalunas	31	Jul. 20	Hospital, Baltimore, Md.
Br. Richard Dugan	64	Aug. 3	Woodstock, Md.
Br. Patrick Ranahan	78	Aug. 12	St. Andrew-on-Hudson
Mr. Francis Jüttner	24	Aug. 6	Prairie-du-Chien, Wis.

Requiescant in Pace.

VARIA.

ALASKA. *Nome.*—Father Lafortune, of the Canada Mission, has been sent along with Father Van der Pol to the Alaska Mission. He writes from Nome, as follows: Seen from the sea and from afar Nome is splendid; but when near it is a sad sight. The streets are dirty and narrow; the houses look like barns. It has not even a single dwarfish tree. In the valley that extends between the city and the mountains, there is nothing but waste land with patches of green here and there. The mountains are absolutely bare. One must go sixty miles to see a tree three inches in diameter. The population of Nome is absolutely heterogeneous. Only black people are wanting, but in their stead we have the Esquimaux. Our church is pretty; its cross becomes more and more famous. During the long winter nights, when the poor travellers are exposed to go astray on the trail, it serves them as a light house: for the cross is covered with electric lamps, and thus illuminated it may be seen from twenty-five miles around. It has already saved the life of three or four travellers. The congregation is not large and is composed almost exclusively of men. The church is large enough though it can seat only 180 people. Father Devine is now in Council, overseeing the building of a chapel that was very much needed in that camp where the Protestant preachers began to be harmful. Very soon another chapel will be needed in Candle. The work is growing; let us hope that the number of workmen will grow accordingly. Two priests are already no more than sufficient for Nome.

BALTIMORE. *History of Loyola College.*—An Historical Sketch of Loyola College—an octavo of 247 pages—has been recently issued by the college as a "Memorial of the Golden Jubilee of fifty years of Existence." The first part consists of Memorial and a Retrospect. Here will be found an account of the foundation of the college in 1852, followed by the history of each successive administration, Reminiscences of old students, and a list of all who have studied at the college for each decade. This part concludes with the course given at the College and its financial history. The second part gives an account of the celebration of the Fiftieth Anniversary, with an Appendix containing a list of the Presidents, Faculty, Foundations, Alumni, etc. The whole book is of interest to every student and friend of Loyola,

while the Historical Part is of distinct value to all interested in the history of education, showing, as it does, the rise and progress of one of our colleges in a large city. Of course this supposes that the account has been written with care and after investigation. When we state that the work has been done by Father John J. Ryan, S. J., it will be a sufficient proof to many of Ours of its accuracy and interest. He has spared neither time nor labor to make it what it should be, a true record of the past. The work is well gotten up with half-tone engravings of the college and the different Presidents. It is bound in blue with, very appropriately, the arms of Loyola stamped on the cover, the bars and wolves, we are glad to notice, being in their correct place.—*Floreat et Crescat!*

BOSTON. *The College.*—Father William F. Gannon was appointed Rector on June 30.

Holy Trinity Church.—The sodalities of the young men and of the young women of the Church of the Holy Trinity, Boston, sent a printed letter to the Holy Father at the time of his Silver Jubilee, signed by 182 young men and 490 young women, every signer promising to offer up twelve Holy Communions for his Holiness during the year 1903. The address, bound up in an album, was sent by Very Rev. Father General to the Private Secretary of the Holy Father, who presented it to His Holiness. The following is a translation of the letter sent by the order of the Pope to the Father General:—

Rome, Vatican, April 24, 1903.

Very Reverend Father General,

At a private audience this morning I put into the venerable hands of the Holy Father the splendid Album of the young men and young women of the Church of the Most Holy Trinity of the Jesuits, Boston, which Your Reverence sent to me two days ago. This pious and filial mark of devotion was received by His Holiness not only with joy, but with a particular emotion on account of the sentiments expressed in it and still more on account of the prayers and holy Communions promised by these generous souls for the preservation of his august person. His Holiness has therefore, with fatherly affection and with the full generosity of his heart, given to each of the signers the desired blessing, as also to their respective families, and has deigned to extend this blessing to the well-deserving directors of each sodality, to the Fathers of the house attached to the church and to all who will visit their church. Having thus discharged the honorable duty imposed upon me, I remain with sentiments of veneration, recommending myself to your prayers.

Your Reverence's humble servant,

RINALDO ANGELI.

Holy Trinity Church, Boston, Mass.—Sacerdotal Silver Jubilee of Father Jutz.—Early in the summer a prominent member of Holy Trinity parish happened to learn from a private secular source that their beloved pastor would complete in the fall the twenty-fifth year of his ordination. He mentioned the matter to some others and they at once made up their minds that this anniversary should be celebrated by the whole parish in a worthy manner. A President was accordingly chosen and various committees appointed to make preparation for the event. Father Jutz himself was kept in complete ignorance of the project and it was only after all the plans had been matured and the details arranged for a religious and sociable celebration and for a permanent Memorial, that they were obliged to approach him, as it was necessary to obtain his consent, he being Superior and Rector of the Church, for the permanent Memorial.

A beautiful new marble altar was set up in the basement of the church, which also received a new floor and was repainted. The confessionals were re-arranged and the electric light plant was completed.

On Sunday, August 30, the anniversary day, Father Jutz sang Solemn High Mass in the splendidly decorated church. Dr. Stang, of Providence, preached a beautiful sermon which went to the hearts of the crowded congregation. In the evening a reception with concert, vocal and instrumental, was given in the elaborately decorated Hall connected with the church. The President of the Committee made an eloquent address, the school children also made pretty addresses and some personal gifts were presented to Father Jutz. On Monday night a banquet was given in the same Hall by the parish in honor of the Jubilarian, of which 400 persons partook, including some twenty-five priests, secular and regular. A great number of parishioners could not obtain tickets for the banquet, owing to the limited capacity of the Hall. Before the after-dinner speeches began, Mr. Brock, the toast-master, read letters of congratulation from His Grace the Archbishop, from Rev. Fr. Provincial, from Fr. Van Rossum of Cleveland, from Messrs. Tondorf and Krim of Woodstock and a Benedictine of Belmont Abbey, the last three being sons of the parish, from Convent Sisters, and last but not least, from an Indian chief of South Dakota, Fr. Jutz's former field of labor. This letter, written in the Sioux tongue, was translated into German for the benefit of the audience. The proceedings had to be protracted to a late hour, owing to the many speeches that were made and which were greatly enjoyed and heartily applauded by the enthusiastic crowd. Among the notable addresses was one by Mr. Carruth, a distinguished Boston convert, by Rev. Dr. Stang, also by Rev. Dr. Knappe, the latter as well as Father Goeding, who also spoke, having been children of the parish. Fr. Hagen who happened to be in Boston as member of the

Mathematical Congress, told some enjoyable reminiscences of the early days of his friend and countryman. Both are natives of the good old Catholic country of Vorarlberg, the western corner of Tirol, and they were ordained in the same year.

Mr. Wessling, who had been a delegate at the late Convention of Catholic Federation in Atlantic City, took occasion, in his speech, to thank Fr. Jutz for the lively and active interest he took in the cause of Federation.

The banquet was brought to a close with three rousing *Hochs* proposed by Dr. Stang in honor of His Holiness Pius X., of his Grace the Archbishop, and of Father Jutz. On Tuesday afternoon a feast was given to the school children.

The demonstrations in honor of Father Jutz's Silver Jubilee, which were absolutely spontaneous on the part of the parishioners, gave splendid proof of the deep affection with which the German Catholics of Boston love the simple, saintly, zealous priest who during the seven years of his labors here has won the hearts of all those with whom he has come in contact. *Ad multos annos!*

BRAZIL.—Our college of Itu reopened last March with 350 boarders, and Anchieta College at Nova Friburgo about the same time with 180. Both colleges are much praised and esteemed, and they would have more pupils if we had more Fathers and teachers.=Father Galanti has already published the third volume of his History of Brazil and has the fourth and fifth ready.=Rio de Janeiro has a residence with four Fathers and one brother. There is a probability of our Fathers opening soon, in that large and important city, a college for day scholars.=Many prominent citizens wish us to open likewise a college in Sao Paulo, but it cannot be as yet realized for lack of teachers. Our Fathers are continually asked for by Bishops and parish-priests to preach missions and retreats, which prove very successful.=The small Catholic American colony continues to frequent our church on every third Sunday and to receive an English instruction. On the visit of the Apostolic Nuncio to this city, during the Easter holidays, one of the prominent American Catholics gave His Grace a banquet, inviting most of the English-speaking Catholics. The Nuncio was much pleased with the honor shown him by the American Catholics. We witnessed a marvellous increase of devotion and piety during Lent and Holy week in this city and surroundings. In Passion week our Fathers gave a short retreat to gentlemen and ladies in this city. The three hours devotion on Good Friday proved a grand success in our church, the Apostolic Nuncio, his Auditor and Capitular assisted and the church was crowded. Brazil, thanks be to God! is not what our American Protestant ministers shamefully represent.—*Father J. N. Gúidi, S. J.*

BUFFALO MISSION. *New edition of Father Hillig's "Catalogus."*—Our readers may remember that in the November number of "The Letters," 1901, we announced the publication of "Catalogus ad Usum eorum ex Nostris, qui Scientiis Naturalibus dant operam," by Father Frederick Hillig of Canisius College, Buffalo. This Father, who is now at St. John's College, Toledo, Ohio, writes to us that "The catalogue was everywhere received with great favor. This hearty welcome has confirmed my resolution of continuing the work of getting our naturalists in touch with each other and of encouraging them by showing the whole extent of the good work in this line that is being done by Ours. The new supplement will contain nearly forty new names, thus bringing the entire number of our scientists thus represented up to 130."

Prairie du Chien. Drowning of a scholastic.—Mr. Jüttner, a young scholastic who had just come from Germany to study his Philosophy at Prairie, was drowned the day after his arrival. He went out with several scholastics to the usual swimming place, and, as he was a good swimmer ventured into deep water, where, without uttering a cry he sank before help could be given him. One scholastic reached him and endeavored to push him into shallower water, but Mr. Jüttner sank and, though every effort was made by diving to rescue him, the body was not found till the next day.

CANADA. *New Superiors.*—On August 9, Father Edward Lecompte, recently Novice-Master, was proclaimed Superior of the Mission, and Father Telesphore Filiatrault, the former Superior, Vice-Rector and Master of Novices at Sault-au-Récollet.

St. Mary's College, Montreal.—Father Gravoueille, a venerable octogenarian of the Province of France, formerly rector of Vaugirard, came to us last February and is at present Spiritual Father of the College. He is not unknown here, as forty years ago he was Prefect of Studies at St. Mary's, but was obliged to return to France on account of his health. Persecution has brought him back to the scene of his former labors.= Several of our Grammar Classes have given public exhibitions of late. These interest the parents of our students especially the contests between the different classes. Monseignor Bruchesi, our Archbishop, invited to preside at one of these exhibitions, said: "It is because I understand the importance of these exercises that I like to be present at them; it is on account of their good results that I would wish to have them introduced in all our colleges and seminaries."=The most remarkable of all these exhibitions was a scholastic disputation given by the Philosophers on Cosmology and Psychology. His Excellency Monseignor Sbaretti, Apostolic Delegate, came from Ottawa especially to preside. The usual order of

our scholasticates was followed, and at the end Mgr. Sbaretti proposed some objections to the young defenders on the composition of bodies, the spirituality of the soul, and on liberty. The ease with which our young Philosophers expressed themselves in correct and even in elegant Latin was remarked. One who was present and reported the Disputation for a leading journal, expressed his admiration and concluded on the superiority afforded by classic and philosophical studies. Mgr. Sbaretti congratulated the students and spoke for nearly half an hour on the excellence and usefulness of Philosophy.=In the examinations for admission to the practice of law held at the McGill University, a former student of St. Mary's obtained the first place, while the third place was also won by one of our students. At the University of Laval among four licentiates two were old pupils of St. Mary's, and last year the highest prize of the Faculty of Law was gained by two of our former pupils *ex æquo*.

Visits of the Hospitals.—On several occasions during the year our students paid visits of charity to the asylums and hospitals. A box was put up in the college store with the inscription, "For the Poor." It was from the alms contributed thus by the students that different articles were bought for the sick and suffering and distributed by them during their visits of charity.

Loyola College Montreal, has adopted the arms of Loyola for its college button. The Bars are in their proper position, to the right of the wearer, and the wolves on the left. Both are on a red back ground, while the inscription, gold letters on white enamel, reads, "Loyola College, Montreal."

St. Boniface College, Manitoba, has, as in past years distinguished itself by the success of its students in the University examinations. One of its students, James Monder, secured the greatest success of the present University year. He secured one of the five scholarships for Latin, Mathematics and Chemistry, was either first or second (as appears from the Class and Honor Lists) among the six winners (the fifth scholarship having been divided between two bracketed competitors), and was the only candidate in the First and Second years who obtained "First Class A," or 80 per cent. and over, for total standing.

The St. Boniface graduate, the only one presented by the college, Joseph W. Arsenault, passed in Class I. B, "magna cum laude," and received a silver medal.

Caughnawaga.—This mission has now passed definitely into the hands of our Fathers. The new residence is occupied by two Fathers and two Brothers. A scholastic has passed a part of the vacation there to acquire some knowledge of the difficult Iriquois grammar.

Monument to Archbishop Bourget.—The monument recently erected to this holy Bishop calls to mind that he was a great

benefactor of the Society. It was he who obtained from Father Roothaan the return of the Society to Canada and who encouraged and helped our Fathers to found St. Mary's college and later on to erect the Gesu. During his long episcopate on many occasions he showed himself a true friend of the Society. It was therefore with a feeling of gratitude that our Fathers accepted the invitation of Archbishop Bruchesi to contribute to the erection of the monument.

Golden Jubilee of the Novitiate.—The Novitiate of the Canada Mission was opened in Montreal in 1843 and ten years later on, August 6, 1853, the first Mass was said in the new novitiate at the Sault nine miles from Montreal. The Golden Jubilee of this foundation was duly celebrated this year and a beautiful souvenir has been issued in the form of an "Histoire du Noviciat de la Compagnie de Jésus au Canada." This is written by Father Chossegros and is illustrated with half-tone engravings of the novitiates at Montreal and the Sault and portraits of all the Masters of Novices and is gotten out with taste and even elegance.

We have been promised an account of the Jubilee celebration for our December number.

ENGLAND. *Successes at Oxford.*—The "Daily Telegraph" has the following appreciation of our success up to the present time: Probably for the first time in University history, one of the greatest classical prizes, ordinarily won by Balliol, New College, or one of the famous collegiate institutions, has been carried off by a member of a private Hall. Pope's Hall, at Oxford, at which Mr. Cyril C. Martindale, who has been awarded the Hertford Scholarship, is a student, was opened in 1897 by the Rev. Father Clarke, who died suddenly three years later whilst conducting a retreat at York. The Rev. John O'Fallon Pope, of Christ Church, undertook the duties as temporary master in 1900, and held the position for a year and a half. In January, 1902, Mr. Pope obtained a full license in his own name. There are twelve students in residence, the building not affording accommodation for more. Pope's Hall is situated in St. Giles, the broadest thoroughfare in Oxford, and stands between St. John's College and Ruskin Hall. Considering the small number of students in the Hall, the recent successes are remarkable. In 1901 two men entered for classical moderations, and P. Condell gained a first class and J. Keane a second. In June of the same year E. G. O. Vignaux took a first class in the final mathematical school. The following year C. C. Lattey and J. C. Scoles each gained a first class in classical moderations, and C. D. Plater a second class. In the summer term of 1902 E. D. O'Connor obtained a first class in the final mathematical school, and R. J. J. Monteith a first class in mathematical moderations. Last term C. C. Martindale and W. E. Butler

each gained a first in classical moderations, being the only students from the Hall undergoing the examination. Mr. Martindale is the son of the Hon. A. G. T. Martindale, C.S I., of Mount Abu, Rajputana, India, received his early training at Harrow, and is now completing his second year at Oxford.

Father Maher's Psychology.—The sale of Father Maher's book has exceeded all expectation. The Fourth Edition, consisting of 3000 copies, was exhausted last Autumn. The Fifth Edition—the 11th to 13th thousand—which contains a reply to Mr. Mallock in a supplementary chapter, has now been on sale for several months, and is, we believe, similarly growing small by degrees and beautifully less. As books on philosophy do not often get into a fifth edition, and still more rarely into five figures, the Stonyhurst Text-book has done remarkably well.—*Stonyhurst Magazine.*

Oxford Local Examinations for Schools.—In the recent Oxford Local Examinations for schools, the three Jesuit colleges of Liverpool, Mount St. Mary's and Wimbledon carried off thirty-eight per cent of all the Honors for Catholic schools. In the Honor List for the Senior Candidates, these three carried off all the First Class Honors, as also the First Class Honors for the Junior and Preliminary Candidates except two. Of the 17 Catholic Candidates who showed sufficient merit to be excused from Examinations in stated subjects, ten came from Mount St. Mary's and Wimbledon. —*Tablet for August 29th.*

Edinburgh. Open-air Services.—For the past few year the Rev. Father Power, S. J., one of the Jesuit Fathers attached to the mission of the Sacred Heart, Lauriston, has conducted open-air services on the Sunday evenings during the summer months. At first he preached in the Grassmarket, but latterly he was to be seen standing amidst a large crowd in Lothian Road. The spot where he usually takes up his stand is marked by a large wooden cross. Father Power states that his object is not to convert but to get into touch with non-Catholics, to explain the reasons why Catholics believe those doctrines which separate them from other denominations. The subjects which he intends to treat of deal among others with those of "The Bible and its Critics," "Papal Infallibility," "The Real Presence," and "The Shorter Catechism." He also states that he appears as a teacher, and therefore will not enter into controversy. Should any however, have any difficulty regarding the treatment of a subject, Father Power invites them to meet him personally. Last night a crowd of a thousand people listened for more than an hour to a discourse on the subject —"I go straight to Christ. No go-betweens for me." That, he said, was the idea entertained by the bulk of non-Catholics. The straight way to God was the way laid down by God for them to walk in. That way was Christ. Christ was the

Mediator, and Mediator was the Latin for a go-between. There was, therefore, a go-between helping them to God. It was somewhat the same with Christ and His Mother. She was not a mediator, but an intercessor, the head and and Queen of a countless host engaged in intercessory prayer for them. Could he (the preacher) dispense with their intercessory power for him; or they with his prayers for them? His brethren had better not try. To try it would be to fail in brotherly and sisterly charity, and that was the surest way to go straight from God. There were go-betweens and go-betweens. To non-Catholics, Mary was a dead wall cutting them off from God. To Catholics she was an ever open arch leading directly to her Son. The Queen of Intercessors was coming back to Scotland. When she was ousted from this country, her Son went with her. There was no Christianity without the Incarnation, and no Incarnation without the one human agent engaged in it, and that was the Blessed Virgin Mary.

The Demise of the Church of Scotland.—Father Power intimated that on Sunday evening the first subject he would deal with would be, "The Last Illness and Death of the Church of Scotland—A Retrospect of the Work Done at the General Assembly, 1903." The recent discussion in the General Assembly on the Confession of Faith will form the chief theme.—*Letters and Notices.*

FRANCE. *The cause of Père Ginhac.*—At the request of Padre Beccari, Postulator of the Causes of the Society, the Archbishop of Albi has appointed a tribunal to collect testimony concerning the virtues of this Father. Several witnesses have already been heard. At Rome, at Madagascar, and in Madura, where a number of those who have lived under the servant of God reside, the same process has also been opened. The third edition of the "Vie de Père Paul Ginhac" is asked for and will soon appear. Prayers and engravings of the Father will also soon be ready for those who may wish them. Any of Ours knowing of traits of virtue, of this servant of God, or of remarkable favors of which mention has not already been made, will confer a favor by sending an account of them to R. P. Calvet, Maison St. Ignace, 'S Heeren-Elderen, près Tongres, Belgium.

GERMANY. *Burning of the Novitiate.*—On May 22, part of the novitiate at Blyenbeck, Holland, belonging to the German Province, was destroyed by fire. Two of our Coadjutor Brothers were injured, one fatally. Though the old castle, the property of Count Hoensbroech, was not injured by the fire, it has been decided not to re-build the structure which was added by our Fathers. The novices have been moved to the juniorate at Exaten.

IRELAND.—The results of the Summer Examinations at the Royal University, as in past years, have been a distinct triumph for the Catholic Colleges. Our University College of Dublin heads the list. It won far more First Class Honors than the three Queen's Colleges together. Sixteen First Class Honors fall to the share of students of University College, as against four to Queen's College, Belfast; two to Queen's College, Galway, and only one to Queen's College, Cork. Besides, it alone of all the colleges obtained the Gold Medal for Latin Verse.

There is ample encouragement for Catholics in the contrasts we have noted—enough to cheer them on in the struggle for equal educational opportunities with those with whom they must compete. If, trammelled by so many disadvantages, our Colleges can so far hold their own, what might not be expected were their energies given freer play. The results of these examinations have an obvious bearing on the whole question of University education in Ireland, and their relationship to the Catholic demand is one that, in all equity, should not be disregarded by those in whose hands lies the decision as to whether or not justice is to be done to the Catholics of Ireland.—*Dublin Nation.*

Father Purbrick, as many of Ours will be glad to know, is in much better health. He writes from Bournemouth, August 16: "My health has improved wonderfully of late. Next week I start for Clongowes Wood College, Ireland, where I am to be Præfectus Spiritualis NN. this coming year."

JAMAICA. *The Hurricane.*—Father Mulry, under the date of August 20th, writes as follows: Of course you have heard of the hurricane which struck us here early on the morning of the 11th. There has been immense destruction of property and the wonder is, considering the force of the storm, that more lives have not been lost. The list of deaths for the whole island is something like two or three dozen. Father Harlan's beautiful new church at Port Antonio is a total wreck; in fact there are very few houses left standing in Port Antonio and three or four other seaport towns on the north and east of Jamaica. Four other churches of Ours and five schools are wholly or partially destroyed,—King's Weston, Friendship, May River, Whitehall, and Devon Penn. Although Protestants have also suffered, it will be harder for us with our straitened resources to build up our missions again. Personally I have not suffered very much in the missions under my care, enough, however, to make a little outlay necessary to repair damages from falling trees and the like. If you could only see the miles on miles of banana plantations which have been laid waste, and the havoc which has been made with the orange trees, you would see why

Jamaica looks forward to extremely hard times for months to come. In some districts there is sure to be famine at least for a short while.

Fathers Magrath and Prendergast took ship for the United States the very day of the hurricane. The "Admiral Schley" had to wait outside the harbor till the fury of the wind had abated and it was only towards evening that the Fathers were able to board her. Fathers Harpes and Roach are already in harness and getting used to Kingston.

MISSOURI PROVINCE, *St. Louis University. Scholasticate.* —On the 25th, 26th and 27th days of June, 1903, the major sacred Orders were conferred by the Rt. Rev. John J. Glennon, Coadjutor of the Archbishop of St. Louis, on the following members of the Missouri Province: Messrs. Aloysius A. Breen, Patrick Burke, Edmund J. Coony, Philip C. Dunne, Albert F. X. Esterman, David M. Johnson, James A. McCarty, James L. McGeary, James P. Monaghan, Francis J. O'Boyle, Joseph C. Reno and John J. Riley; on Mr. Raymond Garcia of the Mexican Province, Mr. William J. Weis of the Buffalo Mission, and Messrs. Joseph Bruckert and William F. Weibel of the Rocky Mountain Mission.

In view of his failing health, Father Thomas F. Brown has been relieved of teaching, and his place as lecturer on Ethics and the Natural Law has been taken by Father James J. Conway, who has in turn been replaced by Father Bernard J. Otten as lecturer on Metaphysics of the 2d year. No change has been made in the staff of professors or lecturers.

Medical Department.—Thanks to the generosity of friends, which was supplemented by the good will and zealous cooperation of Young H. Bond M. D., President of the governing Board of the College, the University authorities last April purchased and acquired the property and all appurtenances of the Marion-Sims Beaumont College of Medicine, to be henceforth known as the Medical Department of the St. Louis University. This acquisition, happily made on the eve of the crowning year of her diamond jubilee, secures for the University recognition as an University in reality and not merely in name, and enables her to exert an influence for good in a field thus far left exposed almost entirely to the ravages of irreligion and infidelity.

Though the Marion-Sims is but twelve years of age, it has in its short existence, under the wise and forceful direction of Dr. Bond, its founder, come to the front rank of medical schools, and is now second to none in the West. So well is it known for its effective good work that the University of Idaho paid it the compliment of selecting it to educate her medical students. The Marion-Sims would seem to have been planned from its inception with a view to becoming a part of St. Louis University. Its position, occupying the

summit of one Grand avenue hilltop (Compton Heights), just opposite the main buildings of the University on the brow of the other Grand avenue hill; and its style of architecture similar to that of the three other University buildings, make their consolidation seem the result of deliberation. Two years ago the Beaumont Medical College was merged into the Marion-Sims, and this looks now but as another step according to the fitness of things towards its final union with the University. For Dr. William Beaumont, after whom this college was called, was one of the distinguished members of the first St. Louis University medical faculty. By the union of these two schools extraordinary advantages for hospital and clinical instruction were secured for the students.

Under-graduate Department.—The only change of note in the College has been in the office of Assistant Prefect of Studies and Discipline, which is now filled by Father George Leahey in place of Father Lawrence Kenny, made teacher of special Latin.

Creighton University, Omaha.—Father Michael J. O'Connor has replaced Father John Kuhlman as Prefect of Studies and Discipline, the latter having been appointed Professor of the Natural Sciences at Marquette College, Milwaukee. Father O'Connor has been succeeded as a missionary by Father James J. Livingstone. Father Martin Luersman has succeeded Father Thomas A. Nolan as Minister of the College.

Creighton University has issued "Reminiscences of the First Twenty-five Years." It has been compiled by Father M. P. Dowling, the actual Rector, and forms an elegant volume of 270 pages. It contains the early history of Nebraska, the rise of Omaha and the foundation of the college. A circular was sent out to all who had at any time belonged to the faculty of Creighton and in this way many interesting and valuable reminiscences were secured and preserved for the future historian. The work is illustrated with half-tones of the college buildings, its founders and faculty; but what will interest many most of all, are the tables prepared by Father William F. Rigge. In the cover of the volume is "A Graphic History of the College." Graphic tables showing the number of students, the fluctuation in attendance and plans of the college grounds at different epochs are found in an Appendix,—all of which are so represented as to give ocular proof of Creighton's progress.

St. Xavier College, Cincinnati.—Father George A. McGovern has been appointed Assistant Prefect of Studies and Discipline in succession to Father Edward P. Sullivan.

St. Joseph's Residence, St. Louis.—On Aug. 27, 1903, the golden jubilee as a religious of Brother Caspar Baumgartner was fittingly celebrated. The good Brother is the eldest of three sons of the same family who entered the Society, he

having led the way; for many years he has faithfully served the Lord in his brethren as cook and buyer, chiefly in this Residence.

NEW YORK. *The College of St. Francis Xavier, The Alumni Sodality Retreat during Passion Week:* — This important work, a forecast of which appeared in our last note to the Varia, more than fulfilled our expectations then quite sanguine; the number in attendance showing an increase on last year and growing night by night, while the character of the audience was noticeably even more representative of that class of gentleman from which the Alumni Sodality recruits its ranks. The closing exercises were distinguished by a new and impressive feature, namely the general communion of all the exercitants both sodalists and their guests in the Church on Palm Sunday morning. Considering the remote distances from which many of these gentlemen had to come—gathering in from New Rochelle, Brooklyn, Staten Island and equal distances in other directions—the devotion shown in this act is not easily overestimated. The sodalists were on this occasion seated along the middle aisle of the church their guests occupying the transepts and side aisles. The church was filled to crowding. The ceremonies opened with the recitation of the Office of the Blessed Virgin Mary by the sodalists. Mass followed, at which the palms were distributed and the sodality with its guests received Holy Communion. Mass was followed by the reception of new members into the sodality, many prominent gentlemen being among the number, notably Judge Giegerich and Judge Delahanty. The ceremony of reception was closed by a renewal of the Act of Consecration by all the members present. The effect of this body of men, filling the entire centre of the large church, rising and delivering this impressive protestation of loyalty was something not to be forgotten. At the close there was solemn Benediction of the Blessed Sacrament.

After the religious exercises the sodalists breakfasted in the college where the usual felicitous remarks and speeches were exchanged amid the general feeling of satisfaction that the sacred enterprise had been crowned with all the success that its most hopeful promotors had dared to anticipate.

A Monument Proposed to Père Le Moyne at Syracuse. It was on August 16, 1653—just 250 years ago—that Père Simon Le Moyne on his missionary journey to the Onondaga Indians, discovered "in a large basin half dry . . . . a fountain of salt water from which we made a little salt, as natural as from the sea." It was thus he describes the discovery in his journal as published in the forty-first volume of "The Jesuit Relations." Later on there were repeated references to the salt springs and of the making of salt in a crude way, but August 16, 1653 is the date of the discovery of salt in Onondaga. It has been proposed to celebrate this

event by erecting a monument to the Missionary at Syracuse, which owes its prosperity, if not its existence as a city, to this discovery.

Success of our Training.—The training of the Society has been lately shown to advantage by the success of our graduates. A professor of the Bellevue Medical College, in whose class were several graduates of St. Francis Xavier's, delivered a lecture last year on the training pre-required for the study of medicine. He took occasion to remark, that in his experience graduates of Jesuit colleges were the best prepared for medical studies. They were at a disadvantage sometimes in the beginning, on account of being backward in the natural sciences: but the mental training they had received soon brought them to the forefront of their class. A professor of the College of Physicians and Surgeons—the Medical Department of Columbia University—spoke in a similar strain to a young student who had left us at the end of Freshman year and was at the head of his class in medicine during three years.=Another testimony has come from a most unexpected quarter. A graduate of last year went into the employ of one of the most reliable banking houses in the city. Most of the clerks are college men and the President a Princeton man, and an intimate friend of the president of Princeton. That he may have a better idea of the capabilities of his employees this President of the banking house is accustomed to assign subjects now and then to his employees for essays. The first essay our alumnus had to write was on the place of Alexander Hamilton in finance; a month was allowed for the work. A few days after the essays were handed in, the President called our young man and said: "Mr. N. I congratulate you on your paper. It was the best of its sort I have ever read. You are a credit to this house and to your college. What college were you graduated from?" On being told that the young man had been taught by the Jesuits, and that he had not been the leader of his class, the banker said: "Well, this is another proof of what I have always thought,—those Jesuits are the best teachers the world has to-day." Later he advanced the alumnus and at an executive meeting of the directors, when the young man brought in some papers to be signed, spoke of him and his success to those present and ended his praise by saying: "Those Jesuits know how to train men." All this from the President of one of our largest and most successful banking houses is surely encouraging.

The Philippines. *A Seminary at Manila.*—In the Bull brought from the Holy Father by the Apostolic Delegate, Mgr. Giudi, it was proposed to found a seminary for the proper training of the native priests, for it had been acknowledged that a great number of the native clergy were not well instructed in the duties of their sacred functions. The

Seminary will be commenced soon, in fact, at the beginning of next term, which is about the beginning of June. Archbishop Guidi insists that our Fathers should undertake its direction, at least that of the metropolitan diocese of Manila, and if he cannot find some other Religious Congregation, besides the four great Orders of the Dominicans, Franciscans, Augustinians, and Recoletos, our Fathers must also take charge of the Seminaries belonging to the other dioceses. The Seminary in Manila will stand for the time being next door to the Ateneo, our school in the walled city. Later on, when the Americans can be induced to leave the large Seminary already built near the episcopal palace, that will be taken as the Seminary. The Apostolic Delegate already has permission from the Rev. Father General for this, and has asked for extra men to be sent out here. At first the Rector of the Ateneo will act as Superior of the Seminary, for a communication can be made between the two Colleges. The Archbishop insists on our Fathers taking charge of the Seminary because, in the first place, he says that he can feel assured the work will be done well, and because no other Religious Order will be so acceptable to the natives, on account of the popularity which our Fathers possess with the native element of the archipelago, for during the revolution our Fathers were everywhere treated with the greatest respect. In fact we were accused by some of having fostered if not of having caused the revolution, an accusation carried even to the Court of Spain, where there were not wanting some who believed the accusation till the absurdity of the charge was made manifest.

Father Algué.—Marvellous is the confidence which all the shipping houses around these coasts have in the predictions of Father Algué concerning the terrible cyclones which are so common in the China Sea. Sir Cyprian Bridge, Commander-in-chief of the Naval Forces China station, was here at the Observatory the other day and he told me that he had the greatest confidence in Father Algué's reports, and that they are always sent to him when he is in the China Sea. The Admiral with several of his officers came to visit the Observatory, and they all showed a most lively interest in the work done here and expressed admiration at the completeness of the Observatory. Certainly it is one of the most complete that exists, for not only is it fitted with all the most modern meteorological instruments, but the magnetical, and especially the seismic department, is provided with all the best instruments. Father Algué himself is one of the best-known men around the China Sea, on account of the immense work he has done and the innumerable ships and lives that have been saved owing to his predictions of cyclones. Every ship in these waters possesses an instrument invented by him, called a barocyclonometer, by means of which the existence, the distance and direction of a

cyclone may be ascertained at sea. To give you but a single example. One of the American transports, a short time ago, veered out of her course some eighty miles, because the captain saw from the instrument that if he kept in the course he was following he would run through the vortex of a cyclone. As was shown afterwards, the vortex of the cyclone passed along the track he had taken, so that if he had not altered his course, he would have gone direct into it.—*Father Brown in "Letters and Notices."*

Exhibit at the St. Louis World's Fair.—Father Algué is to have an exhibit at the St. Louis Fair of his observatory and a model of the islands ninety-two feet in length. Mr. Solá, a scholastic who has been Father Algué's assistant in the Manila Observatory, is now at St. Louis to begin his theology. During his vacation he has been supervising the work at the Philippine building. The Government is erecting the building and has allowed Father Algué $20,000 to defray his expenses.

Entomological Notes.—Father Stanton, of the Missouri Province, but at present Assistant in the Manila Observatory, has in the Bulletin of the "Philippine Weather Bureau" for January, February, and March 1903, "Observations on Insects Affecting the Crops in the Philippines." Here the insect enemies of the tomato, banana, and of different native crops, are examined, their habits explained, and remedies against their ravages given.

THE PROVINCE.—Father Joseph M. Jerge was appointed Socius to Father Provincial on Sept. 3d. Father Fagan the former Socius, is Prefect of Schools and Studies at the Loyola School, New York, and Father Michael F. Byrne has taken Father Jerge's place as Superior of St. Joseph's Residence, Philadelphia.

ROME. *Leo's Appreciation of the Society.*—Father Archibald Campbell, in his account of the reception of the Scottish Pilgrims by His Holiness on April 28th, has the following:

The Holy Father bears the greatest possible affection towards S.J. You may have already heard that at his reception of Mr. Wilmot from S. Africa, who went to present a cross made of virgin gold, he asked, "Is there any gold in this?" "Yes," replied Mr. Wilmot, "Holy Father, there is." "How much? is it all gold?" "It is indeed pure gold." Then the Pope observed, "If you are so rich as to make me a present of a cross which is all gold, why do you not help the poor Jesuit Fathers in South Africa?" The result was that Mr. Wilmot sent a cheque the same day to Father Sykes! The Holy Father also assured the late Mother General of the Sisters of the Sacred Heart that the Society was an Order which had never lost its primitive fervor. Our own Rev.

Father General told me that the Pope sent for him when the troubles began in France, and as soon as he appeared the Pope exclaimed, "Come, dear Father General, sit near me and let us console one another; you have your troubles, and so have I." Father General says that his own greatest consolation in all his trials is the Pope's fatherly affection for the Society.—*Letters and Notices.*

HOME NEWS.—*The Spring Disputations* took place on April 27 and 28. *Ex Tractatu De Virtutibus Infusis*, Mr. Creeden, defender; Messrs H. Lyons and Mulry, objectors. *De Sacramento Matrimonii*, Mr. Barrett, defender; Messrs Ryan and Fortier, objectors. *Ex Scriptura Sacra*, "The Interpretation of the Apocalypse," lecturer, Mr. W. Salentin. *Ex Ethica*, Mr. Nevils, defender; Messrs O'Connor and Miley, objectors. *Ex Theologia Naturali*, Mr. Conway, defender: Messrs McCormick and Coffey, objectors. *Ex Cosmologia*, Mr. Didusch, defender; Messrs Flood and Kelly, objectors. *Ex Ontologia*, Mr. Rouke, defender; Messrs Chetwood and King, objectors. *Astronomy*, "The Shape and Size of the earth;" lecturer, Mr. Rafferty. *Chemistry*, Aluminothermy and its Applications; lecturer, Mr. Storck.

The Ordinations took place on June 26, 27, 28th and the first Masses on June 29th. Sixteen received minor orders and the following were ordained priests: William J. O'Gorman, Laurence J. Kelly, Joseph N. Dinand, Thomas A. Becker, Joseph J. McLoughlin, Francis P. Donnelly, William F. O'Hare, John D. Butler, Alphonsus J. Donlon for the Maryland-New York Province; Oscar M. Poché, John H. Stritch, Leo Dowling, Alfred Latiolais, Charles D. Barland, William Salentin, Paul Æ. Elfer, Richard White for the Mission of New Orleans; Hubert L. Gründer, Robert Schwickerath for the Buffalo Mission of the German Province. His Eminence Cardinal Gibbons conferred both the major and minor orders.

Thomas E. Stritch was ordained at Spring Hill College, Alabama, on June 12 by Bishop Allen of Mobile; Michael Cronin was ordained at Milltown Park Dublin, Ireland, on August 2d by Archbishop Walsh of Dublin. Both of these Fathers belong to the Mission of New Orleans and made their theology up to the last year along with those ordained at Woodstock in June.

The Theologians' Academy 1902-1903.—The essays read before the Academy during the past year were well prepared, learned and highly interesting.

The meetings began in October and extended over the five months following. We give a list of the essayists and the subjects treated:—

The Canticle of Canticles . . . . . Rev. John J. Lunny

Private Revelations . . . . . Rev. John Corbett

The Eucharist in the Early Church . . Rev. G. L. Coyle

The Millenium . . . . . F. A. Tondorf

David and the Book of Psalms . . . . . A. E. Fields

Christian Schools of the First Centuries . . R. Schwickerath

The Origin of Homeric Religion . . . . . W. M. Drum

The last meeting was held March 26, and officers for the year 1903–1904 were elected. Mr. Walter M. Drum was chosen President and Mr. Charles W. Lyons Secretary.

The Philosophers' Academy 1902-1903 — The following essays were read before the Academy during the scholastic year. Many more were prepared, or promised, but circumstances prevented them from being given :—

Descartes' "Cogito, ergo sum" . . . . . W. T. Tallon

Foundations of Evolution . . . . . J. I. Conway

Some Wonders of Insect Life (Illus'd.) . . . J. S. Didusch

The Immortality of the Soul . . . . . J. E. McQuade

The last meeting was held on June 23 and the officers for the year 1903–1904 were elected. Mr. George W. Wall was chosen President; Mr. Edward C. Phillips, First Assistant; Mr. William T. Talion, Second Assistant; Mr. Paul V. Rouke, Secretary.

We received the following too late for insertion in their proper place :—

BALTIMORE.

Father Ardia's Golden Jubilee of Religious Profession.—On September 8, Father Ardia completed fifty years as a Professed Member of the Society. He was born on October 2, 1816 and will soon be in his eighty-eighth year. He came to this country at the time of the Revolution of 1848 and after teaching Logic and Metaphysics at Georgetown for several years made his tertianship at Frederick under Father Cicaterri in 1852. He made his Profession on September 8, 1853. Since that time he has taught Logic and Metaphysics, at Georgetown, Loyola and at the Scholasticate when at Boston, spent twenty-two years as operarius in St. Joseph's Church Philadelphia, twelve of which he was superior. The last seven years he has spent as Spiritual Father at Loyola College, Baltimore. At the Father's request there was no celebration of his jubilee. He is in good health and it is the hope of all who know him that he may live to surpass the years of Leo XIII., whom he knew as a student at the Roman College.

St. Andrew-on-Hudson.

Since the novitiate was opened for exercitants last March, forty in all have come to make retreats. Of these one was a Bishop, (Bishop Colton), seven secular priests, and thirty-two were laymen. There are at present (September 21) twenty-two scholastic novices of the first year, and twenty-one of the second year,—forty-three in all. The Coadjutor Brother novices number fourteen, ten of the first and four of the second year. There are forty-seven Juniors and thirteen Tertians.

The Cause of Venerable Father Pignatelli.

This Cause, which was suspended by Pius IX. in 1862, was reopened by special permission of Leo XIII. in 1899. In 1900 the remains of the Venerable Father were verified and on June 16th, 1903, a commission of Cardinals appointed by the Holy Father met to give their votes on this Cause and that of our two Hungarian Martyrs, Venerable Fathers Melchior Grodeczius and Stephen Pongratz, put to death for the Faith at Cassovia, Hungary, September 7, 1619. The prayers of the whole Society were asked by Father General for a favorable decision. The very evening of the meeting the *suffragia* of the Cardinals were taken to the Holy Father, but his fatal illness and subsequent death prevented further action on his part. On August 29th Father General in a letter from the Roman novitiate announced to the whole Society that the *suffragia* of the Cardinals had been favorable and that they had been approved by His Holiness Pius X. In acting so promptly the Sovereign Pontiff has given a proof of his favorable disposition to the Society and merits, as Father General points out, the prayers and gratitude of the whole Society.

Our Colleges.

On the following page will be found a table with the number of our students in the different colleges of this country and Canada for the past scholastic year These numbers were taken from the college catalogues and give the total number registered during the whole school year. As compared with the numbers of five years ago, there has been an increase of 750 students. This increase has been in the Academic and Preparatory courses; the College course is about the same.

For the present school year we have received up to the time of going to press, September 22d, but few returns and these in general show an increase. Holy Cross, Worcester, has surpassed all previous records and the college is full to overflowing. On September 21, 293 boarders and 55 day scholars were on the register. This is an increase of 45 boarders over last year and a decrease of 20 day scholars. Total increase 25. Full accounts from all our colleges will appear in our next number.

Students in our Colleges in the United States and Canada 1902–1903.

	Students	College Course	Grammar or Academic	Commercial or English	Preparatory	Graduates A. B.
Md. N. Y. Prov.						
Georgetown	226	102	124	.....	.....	13
Washington	211	26	62	.....	123	.....
Fordham	442	70	207	119	46	18
Worcester	385	200	185	.....	.....	39
New York	631	110	358	.....	163	22
Philadelphia	255	34	221	.....	.....	10
Baltimore	144	54	90	.....	.....	7
Boston	397	144	231	22	.....	22
Jersey City	73	22	51	.....	.....	.....
Missouri Prov.						
St. Louis	389	94	185	110	.....	14
Cincinnati	388	104	211	53	20	16
St. Mary's	313	71	110	132	.....	15
Chicago	500	132	249	90	29	10
Detroit	216	87	129	.....	.....	12
Omaha	259	80	179	.....	.....	15
Milwaukee	236	89	117	30	.....	8
N. Orleans Miss.						
Spring Hill	184	42	66	62	14	9
New Orleans	470	64	128	130	148	10
Galveston	76	.....	60	.....	16	.....
Canada Mission						
Montreal (St. Mary's)	290	80	165	.....	45	17
St. Boniface	178	20	61	58	39	1
Montreal (Loyola)	184	45	79	36	24	7
California Miss.						
Santa Clara	283	101	64	60	58	7
San Francisco	261	68	92	.....	101	3
Buffalo Mission						
Buffalo	279	48	211	.....	20	10
Cleveland	212	37	140	.....	35	.....
Prairie du Chien	83	14	46	10	13	.....
Toledo	134	16	118	.....	.....	.....
N. Mexico Miss.						
Denver	188	33	110	.....	45	.....
Rocky Mt. Miss.						.....
Spokane	291	33	91	99	68	.....
Total	8178	2020	4140	1011	1007	285

OFFICE OF THE LETTERS.

Our next number will be issued towards the end of December; articles for it should reach us before December 1, and notes for the Varia by December 15.

It is our intention in future to issue, as far as possible, the numbers in April, September, and December.

De Deo Creante—8vo, pp. 972, P. Camillus Mazzella. $1.50.

De Sacramentis—2 vols., 8vo, pp. 804–780, P. De Augustinis Per vol. $1.25.

De Deo Uno—8vo, pp. 503, P. De Augustinis. $1.00.

Emmanuelis Alvarez — De Institutione Grammatica, Liber Primus, Editio Nova, ad Scholarum Usus Accommodata—Woodstock, 1893, 8vo, pp. 120. 30 cents.

Liber Secundus—Woodstock, 1894, 8vo, pp. 208. 40 cts..

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WOODSTOCK, MD.